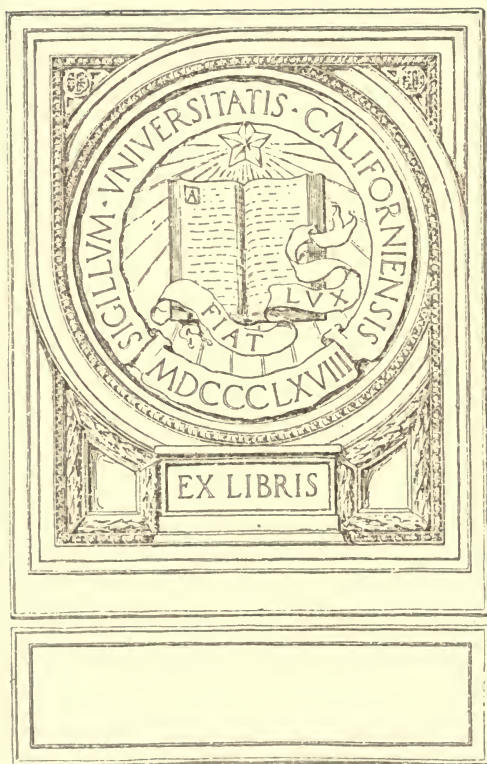


† ROOSEVELT'S †
RELIGION

CHRISTIAN F. REISNER



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*"Be ye doers of the word,
and not hearers only."*

Theodore Roosevelt
Sept 26th 1906

Roosevelt's Religion

LESSON OF
COLUMBIANA

By
CHRISTIAN F. REISNER



THE ABINGDON PRESS
NEW YORK CINCINNATI

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TO YOUNG MEN
IN THE HOPE
THAT THEY MAY BE AS WISE AS WAS
MR. ROOSEVELT
IN APPRECIATING AND APPROPRIATING
CONCRETE CHRISTIANITY

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WARREN G. HARDING
MARION, OHIO.

January 6, 1921.

Rev. Christian F. Reisner,
550 West 157th St.,
New York City.

Dear Sir:--

Replying to your letter December 21st in which you request some expression from me concerning my impressions of "Theodore Roosevelt the Christian" - Permit me to say that I am convinced that Theodore Roosevelt had a devout belief in God and though a consistent churchman he never paraded his belief, but it was evident in his writings, in his speeches and in his conduct. His clean personal life is the best proof of his faith and belief.

That he was a close student of the Bible was but natural since he was ever a seeker after Truth. Unquestionably he believed in prayer, not only as a means of grace, but as a personal help and consolation.

Yours truly

A handwritten signature in dark ink, reading "Warren G. Harding". The signature is written in a cursive style with a prominent, sweeping underline.

Personal ...

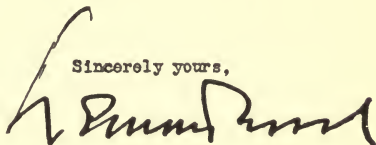
Fort Sheridan, Illinois.
January Twelfth.
Nineteen Twenty-One.

Dear Dr. Reisner:

Answering your letter of the tenth:

Theodore Roosevelt was a true Christian. He believed in God, and that all peoples must have *faith* that a nation forsaking its religion is a decadent nation. He was a church-goer, as an evidence of his faith and for purpose of worship. His life, his ideals and his acts established his faith in God. He was a reader of the Bible. I have no recollection of hearing him take the name of God in vain. I believe that he gathered many of his ethical ideals from the Scriptures. His courage was maintained by his sense of righteousness and justice. He was clean in thought and speech; a man of broad sympathy, a sympathy limited neither by race nor creed. He was a doer of good works, and a strenuous advocate of those principles which are laid down in the Commandments.

Sincerely yours,



Dr. Christian F. Reisner,
550 W. 157th Street,
New York City.

AN EXPLANATION

A RECENTLY published bibliography containing a list of over five hundred books and pamphlets about and by Theodore Roosevelt contains not a single article, pamphlet, or book about Mr. Roosevelt's religion. Religion was the heart of his life, the creator of his ideals, the sustainer of his courage, the feeder of his faith, and the fountain of his wisdom. Without religion the greatness of Mr. Roosevelt is inexplicable. He was a typical and outstanding American because he did have a vital religious faith and a daily practice consistent with it.

Gladstone near the end of his life said:

I have been in public life fifty-eight years, and forty-seven in the Cabinet of the British government, and during these forty-seven years I have been associated with sixty of the master minds of the country and all but five were Christians.

All history will show that pure religion builds the greatest leaders of earth. To find a truly great man is to find a man with faith in the Father-God and one who has consciously or unconsciously followed the program of Jesus.

American history was made by Christians—and this term is not used in a narrow, sectarian sense. It is employed in the spirit of the Great Teacher who, when the disciples reported that they checked one who was "casting out devils" because he "followed

not with us" told them, "Forbid him not, for he that is not against us is for us."

The Pilgrim Fathers began the New England colony with prayer. Our first constitutional convention at Benjamin Franklin's suggestion, opened its sessions with a religious service. Washington offered petitions in secluded places in the forest. Abraham Lincoln sent for Bishop Simpson, that they might pray together at critical times. William McKinley in his death hour gave a new meaning to the forgiveness of enemies. When the Titanic carried down the brave American men who had sent the women away safely in the lifeboats, the band played "Nearer, My God, to Thee" as the ship sank.

The three generals who led the Allied forces to victory were General Foch, a devout Roman Catholic, who prayed much daily; General Haig, a faithful Presbyterian; and General Pershing, who was reared in the Methodist Church and is now a communicant in the Protestant Episcopal Church. All agree that there were no atheists in the trenches.

A careful investigation will show that the great men of America are believers in God and in the brotherhood of man as exemplified by the Father's Son, who came to earth and lived among men.

Men are not rewarded for their "faith" in an arbitrary way, but such faith and training develops and equips big men and sustains them under strain. The promise was "Seek first the kingdom of God"—the rulership of the Christ spirit—and "all things shall be added unto you," and that promise is literally fulfilled.

Theodore Roosevelt stands out as the towering, unquestioned illustration of the size and kind of men pure religion builds. He was strongly human and yet devout, admittedly imperfect and yet sincerely seeking the truth, notably self-confident and yet avowedly a worshipful disciple of the humble Teacher of Galilee. He went away from earth carrying the diploma of a completed life course, and hence is a beckoning example to all who would think widely, contest successfully, serve steadily, live happily, and cross the river at the end triumphantly.

The words of many witnesses following various vocations have been freely and frequently quoted because the important subject of religion dare not be left either to an author's declarations or even to his interpretation of quotations. The evidence presented will be recognized as conclusive.

The author desires to express his appreciation to the publishers of the following volumes for their courtesy in permitting unusual liberty in quoting from Mr. Roosevelt's writings:

Theodore Roosevelt, the Man as I Knew Him. By Ferdinand C. Iglehart. The Christian Herald, Publishers.

"Bill" Sewall's Story of Theodore Roosevelt. By William Wingate Sewall. Harper & Brothers, Publishers.

The Boy's Life of Theodore Roosevelt. By Herman Hagedorn. Harper & Brothers, Publishers.

Theodore Roosevelt. By William Roscoe Thayer. Houghton Mifflin Company, Publishers.

Theodore Roosevelt, the Logic of His Career. By

Charles G. Washburn. Houghton Mifflin Company, Publishers.

Talks With T. R. By John J. Leary, Jr. Houghton Mifflin Company, Publishers.

The Life of Theodore Roosevelt. By William Draper Lewis. John C. Winston Company, Publishers.

Impressions of Theodore Roosevelt. By Lawrence F. Abbott. Doubleday, Page & Company, Publishers.

Theodore Roosevelt, the Boy and the Man. By James Morgan. The Macmillan Company, Publishers.

Theodore Roosevelt, the Citizen. By Jacob Riis. The Macmillan Company, Publishers.

Personal Memoirs of the Home Life of the Late Theodore Roosevelt. By Albert Loren Cheney. Cheney Publishing Company, Publishers.

American Ideals and Other Essays. By Theodore Roosevelt. G. P. Putnam's Sons, Publishers.

Roosevelt, His Life Meaning and Messages, Vol. I—The Roosevelt Policy. The Current Literature Company, Publishers.

The Many-Sided Roosevelt. By George William Douglas. Dodd, Mead & Company, Publishers.

From the Jungle Through Europe with Roosevelt. By John O'Laughlin. Chapple Publishing Company, Ltd., Boston, Publishers.

Realizable Ideals—The Earl Lectures, delivered under the auspices of the Pacific Theological Seminary. By Theodore Roosevelt. Whitaker & Ray-Wiggin Co., Publishers, San Francisco.

Theodore Roosevelt as an Undergraduate. By Donald Wilhelm. John W. Luce & Co., Publishers.

While Mr. Roosevelt had a profound and workable creed, he seldom talked about or detailed it. Yet he lived a very definite one. Theories interested him very little; he demanded practice. He agreed with James: "I will show you my faith by my works." Nevertheless, he emphasized the necessity of faith and worship. New York's children, uninstructed, might decide that trees are not necessary to furnish fruit; there is such an abundance in the stores. One is prone to conclude after reading the many high-sounding phrases divorced from any mention of God, about "right," "honesty," "service," "the Golden Rule," and "morality," that these grew in the air or were self-existent entities. These words have full meaning only in Christian communities. Every ideal with power in it or moral word which possesses red blood, grew on the tree called religion. Where there is no religion, or God, or church, there is no moral practice, progress, or security. Mr. Roosevelt said, "A churchless community is a community on the rapid downgrade." Again he said, "Every sensible man believes in and practices religion."

To take God out of consideration when viewing Mr. Roosevelt's life is to mislead the people and lessen the permanency of his influence. Without a religious training similar to that which he and his associates received and followed, there will be no leaders of caliber and strength to succeed the pres-

ent-day leaders; teachers and parents must realize that or fail at their task. The child without a religious training is unfitted to meet life's problems successfully.

Religion does not consist alone of prayer, Bible reading, and church attendance. While necessary for ripest development, they are but sunshine, rain, and soil which feed the roots of faith and enable the character to bear fruit in words and deeds of righteousness. Neither does any religion require humans who profess it to be without flaw or periods of failure. The orchard is not dug up because it bears some scrubby fruit, or even if it fails to produce for one whole season. Americanism is often cheapened by hypocrites; none of us reach our highest ideals as citizens, and yet we do not refrain from professing to be an "American" on this account. It is unfair to demand that those who announce themselves as pupils in the school of Christ, by professing to be Christians, should be flawless.

This book will review all phases of Mr. Roosevelt's life but with the single purpose of exhibiting his religious traits. His ordinary faults will be taken for granted. No one will conclude, therefore, that he had no temptations or failures or lapses from a perfect Christian standard because they are not presented.

His religion is traced back to his childhood, followed in his own home, discovered in his ideals, teachings, and activities, and confidently identified in his church affiliations and advocacies. The material has been gathered from biographies and arti-

cles, the writings and addresses of Mr. Roosevelt and from interviews with such high authorities as Mrs. Corinne Roosevelt Robinson, the Hon. Oscar Straus, Dr. Lyman Abbott, General Leonard Wood, President Nicholas Murray Butler, Gifford Pinchot, W. Emlen Roosevelt (his cousin), William Loeb, Mr. McGrath, Dr. Alex. Lambert, "Bill" Sewall, H. L. Stoddard, A. G. Van Valkenburg, and Major George Haven Putnam.

Mr. Roosevelt was reared in a deeply religious home and gave his children a similar training. He joined the church at sixteen and attended regularly. He was a close student of the Bible, chose religious men as associates, and accepted many of the "mystical" elements of religion. He said, "I have had to deliver a good many lay sermons." And Bruce Barton wrote: "Why was it that with all his faults we loved Theodore Roosevelt so well? He preached at us disturbingly, but he practiced what he preached." Mr. Morley said of him, "He has many of Napoleon's qualities: indomitable courage, tireless perseverance, great capacity for leadership, and one thing that Napoleon never had—high moral purpose." He had ideals of duty and lived and enforced them. He was pure in heart, mind, and tongue and reverent always; he never even took God's name in vain. He asserted that "Every man who is a Christian should join some church." He defended and supported both foreign and home missions.

He obeyed Paul's injunction, "Redeeming the time" (Eph. 5. 16). This is translated by some

"buying up opportunity," or, as Moffatt translates it, "Make the very most of your time." He never wasted a moment. For example, every day after tramping and hunting in Africa, though very weary, with dogged persistence he wrote his articles for Scribners and dispatched them by three different "runners," so that at least one would get through. He always forged straight forward, following "his lights," though at times he walked almost alone. He literally had the more "abundant life" promised believers. He fearlessly and buoyantly met the issue of every day and lived it full, allowing the next to take care of itself. He indeed appropriated the words written by Victor Hugo:

"Let us be like the bird

New lighted on a twig that swings:

He feels its sway but sings, on unaffrighted,

Knowing he has his wings."

Christian F. Feisner

CHAPTER I

THEODORE'S CHILDHOOD HOME

"Then papa and I went for a long roam in the woods and had Sunday school in them. I drew a church, and I am now going to bed."—*Theodore Roosevelt.*

Train up a child in the way he should go: and when he is old, he will not depart from it.—*Prov. 22. 6.*

MR. ROOSEVELT'S mixed ancestry made him a notable illustration of a distinctive Christian doctrine—namely, the common brotherhood of all humanity. And he never forgot that suggestive fact. His paternal ancestor came to America as a steerage passenger in 1644 from Holland. He found in the environs of New York four hundred or five hundred people who spoke eighteen different languages: already the land was cosmopolitan. After that for seven generations every son was born on Manhattan Island. Mr. Roosevelt frequently recalled the fact that many nationalities were merged in him. He once said:

I myself represent an instance of fusion of several different stocks, my blood most largely Lowland Scotch, next to that Dutch, with a strain of French Huguenot and of Gaelic, my ancestors having been here for the most part of two centuries. My Dutch forebears kept their blood practically unmixed until the days of my grandfather, and his father was the first in the line to use English as the invariable home tongue.

His ancestors set him an example of public service. A great-uncle of Roosevelt, Nicholas J., shared with Fulton the honor of developing the steamboat. Two ancestors were aldermen in the New York Dutch Village of early days and legislated to open the street which bears their name. Another, Isaac Roosevelt, sat in the constitutional convention with Alexander Hamilton. A Roosevelt started one of the first banks in New York and was its president.

From his mother's side he had Welsh, Irish, and German blood. Her forebears came to Pennsylvania with William Penn, though she herself was born in Georgia.

Mr. Roosevelt himself testifies to the remarkable influence of his Christian father when he tells us that very early the children were taught that girls and boys must have the "same standard of clean living," for what was wrong for a woman was equally culpable for a man. In his *Pacific Theological Lectures* he says: "If the man preaches and practices a different code of morality for himself than that which he demands his wife shall practice . . . he is fundamentally a bad citizen."

In writing to Edward S. Martin on November 20, 1920, Mr. Roosevelt emphasized the masculinity of his father, together with the tenderness and purity of his nature. He recalled the fact that while his father recognized him to be a sickly and timid boy, he did not coddle him but trained him to hold his own with older boys and to be ready to do some of the rough work of the world. His father insisted that if he were "decent" and manly at the same time,

the respect for his manliness would keep others from ridiculing his decency. The teaching and character of his father created such a love and respect that he says, "I would have hated and dreaded beyond measure to have him know that I had been guilty of a lie, or of cruelty, or of bullying or of uncleanness or of cowardice."

Mr. Roosevelt's father had a character which commanded a righteous respect. He administered corporal punishment only once to Theodore, who had bitten his sister Anna's arm. He hid first in the yard and then under the kitchen table, hoping thus to avoid the punishment he knew was merited. His father followed him on all fours under the table. The culprit rushed out, flung at his father a handful of dough which he grabbed off the table, and ran for the stairs. But here he was intercepted and received a punishment which he "remembered."

Mr. Roosevelt summed up his whole estimate of his father in the words, "My father, Theodore Roosevelt, was the best man I ever knew." His father had a remarkable influence on him. Some of Theodore's firm traits and activities are, therefore, understood when one reviews the father's life.

The Rev. Dr. James M. Ludlow, who was the senior Roosevelt's pastor for several years, told me:

Mr. Roosevelt, Sr., was a very companionable man. He was naturally aristocratic but never snobbish. Mrs. Roosevelt was dignified and retiring, but a very sweet woman who always won her way. The sister, Miss Gracey, was much like her. Mr. Roosevelt was always very active in movements for reform. He was passionate in his attacks on evil. He exhibited an easy control except when some

notable wrong was called to his attention. He then became a bundle of wrath. He was a prophet of righteousness, and he would not mince matters in going after sinners high or low. His son constantly reminded me of him in this respect.

Mr. Roosevelt was very loyal to the memory of his father. His uncle, R. B. Roosevelt, was nominated as a Presidential elector by the Democrats, to which party he belonged, but he declined to serve, out of regard for his nephew, who was at that time the Republican candidate. Later he was President Roosevelt's guest at his inaugural, and on his return he received a letter from the President, expressing personal gratification that the uncle had attended the inauguration, both for his own sake and also because he so vividly reminded him of his own father. He showed that the presence of his father was never forgotten, for he wrote, "How I wish father could have lived to see it too!"

Theodore, Sr., was normally a Republican, but he could not stand the rule of the bosses who collected from the corporations and refused to walk uprightly, and he arraigned them vigorously. President Hayes admired his independence and nominated him for collector of the Port of New York, but the bosses, unwilling to see the highest Federal office in the gift of the state held by a man they could not control, kept the Senate from confirming him, and so he never filled the office.

His father did not enter the Civil War as an actual fighter, though he was a Lincoln Republican and heartily backed the Union. He had married a woman

heartily in sympathy with the Confederacy and was therefore compelled to exercise rare powers of conciliation and charity. This situation also providentially prepared the son to merge the North and South together. He nevertheless rendered priceless aid to the Union cause, so that in spite of a divided home concerning the war, Theodore grew up in a "loyal" household.

His activities were so eminently "social" that their influence is recognized in the son's ideals. Mr. Roosevelt, Sr., proposed and carried to success State and national legislation to enable the soldiers to allot part of their salaries to their families so that it would be paid directly to them. He traveled and talked and finally lived for three months in Washington to get the bill passed. Congressmen in those days could not understand how any man should desire legislation without a selfish purpose, and for a time they watched him suspiciously. But his high standing finally removed that suspicion. He was appointed one of the New York State Commissioners and visited the various camps in the State, riding six or eight hours a day on horseback to do so. He then stood in the snow and slush pleading with the soldiers to sign over some of their pay to their starving families. He often found the soldiers hardened into utter listlessness concerning home folk, but he urged in mass meeting and by individual appeal until he secured their signatures. The sutlers, who wanted to get the soldiers' money for rum, opposed him persistently. Theodore, Junior, imbibed an intense patriotism, for his father worked with the

"Loyal Publication Society," which scattered information about the causes of the war and the righteousness of the Union's side. It was badly needed in New York, not always loyal in those days. He was one of the first members of the Union League Club, which club aided in raising and equipping the first Negro regiment.

War charity, as usual, led to vast waste; he initiated methods to systematize the expenditures and reduce the waste. He called conferences of Jews, Catholics, and Protestants, and finally succeeded in organizing a city and then a State Board of Charities and became its first president.

He was also an active worker on the Advisory Board of the Woman's Central Association of Relief, formed in Cooper Union the latter part of April, 1861, to furnish supplies and nurses to weak, sick, and injured soldiers. This grew into the Sanitary Commission and ultimately into the American Red Cross.

Then too he did much to aid the unemployed and unprotected soldiers in their attempt to get started in civilian life.

Thousands of soldiers had drifted into New York city and could find no way to support themselves. He organized in his own home the "Soldiers' Employment Bureau." This bureau also aided crippled soldiers to find fitting vocations. Many of these soldiers had not received their salaries from the government, and grafting agents were buying their claims and exacting heavy fees. For their protection he helped form the "Protective War Claims Asso-

ciation," which aided the soldiers without charge and saved them over one million dollars in fees.

He was particularly interested in preventing cruelty to children and to animals and encouraged various organizations working along these lines. He gave much time to the Newsboys' Lodging Houses, which were effective in keeping the boys off the street, where they were prone to learn criminal-making habits. Every Sunday evening he spent at one of these homes. One orphan boy picked up on the street was located on a Western farm with foster parents by Mr. Roosevelt, Sr. The lad, afterward grown into unusual ability, greeted President Roosevelt as Governor Brady, of Alaska, and told him of the father's helpfulness.

The Rev. Dr. Ludlow recounted a characteristic incident of the father to the writer, that reminds one of the President:

A distinguished group of men was being entertained at dinner by Mr. Roosevelt, the father, and I was included as his pastor. He was very orderly and observant of all the nicest customs on such an occasion. His servants were well trained, his bearing was that of an old-school gentleman, and he was very punctilious about such a dignified dinner. The butler with much hesitation appeared and whispered to the host. Mr. Roosevelt grew red in the face but stopped the dinner service and asked to be excused. In about ten minutes he returned and proposed to tell us why he left. We assured him that it was not necessary but he insisted. He said: "You know I am interested in the newsboys' home. I told the boys that if they had any trouble in getting ready for Christmas to come up and see me. I overheard one lad say: 'He's just kidding you. That bloke wouldn't see you at his fine home.' Well, one of the

boys came a few moments ago. Though I never leave a dinner party, I had to do so for these lads. I could, if necessary, lose your respect, but I must not lose my grip on these boys."

George Haven Putnam declares: "It was to the initiative and unselfish cooperation of Theodore's father and uncle that the city owes the Roosevelt Hospital."

Mrs. Robinson talked to me about Mr. Roosevelt, Sr., and his good-Samaritan work and teaching:

My sister Anna (afterward Mrs. Cowles, the wife of the Admiral) suffered from spinal trouble. There was then little hope for one thus afflicted. Usually the patients must lie still in bed until frequently they lost the use of their limbs. But father became interested in a young doctor, Charles Fayette Taylor, who proposed the modern treatment with braces. Father tried to found a hospital for this kind of treatment but failed to secure financial support, until he gave a reception at our home. He had the little sufferers brought and laid on the dining room table so that the braces could be seen and the curative effects be established. My father placed me by the table to show and explain the method. Mrs. John Jacob Astor was thus convinced and promised aid. Others did the same. And thus my father was able to get the first orthopædic hospital started.

The suffering of his own child gave him such sympathy for others that he opened the door of help to the afflicted ones.

He further aided a movement to provide quarters for lunatics in city hospitals, and another to secure systematic care for dependent orphans and delinquent children, and others to provide for decent care for vagrants and protective tenement-house laws.

He was indeed "full" of good works. He was also a loyal and hopeful supporter of the Y. M. C. A. All of these movements he explained to Theodore, Jr., for the boy was his close associate and often accompanied him to the meetings and missions where the various subjects were discussed. Such a life of helpfulness, backed by an earnest Christian faith, could not fail to impress the son. It was not to be wondered that the "son" later fathered the "Progressive" party social program.

The father died while still in his prime at forty-six; Theodore was only nineteen. A eulogy at the time described him as a "man of untiring energy and of prodigious industry, the most valiant fighter of his day for the right, and the winner of his fights. He was a tireless helper of the helpless." A set of resolutions adopted by the Union League Club said: "His life was a stirring summons to the men of wealth, of culture, and of leisure in the community to a more active participation in public affairs."

Mr. Roosevelt said that his mother was "a sweet, gracious, beautiful Southern woman, a delightful companion and beloved by everybody. She was entirely 'unreconstructed' to the day of her death." She was never reconciled to the defeat of the Confederacy.

Her father's house was in the line of Sherman's march to the sea, and everything portable was carried away. While he was in the White House an old soldier sent Mr. Roosevelt a book which had been taken from the grandfather's library during that raid.

Theodore early understood the divided loyalty in his home during the Civil War and recalled a time when he aroused his mother by praying for the success of the Union. He describes the incident when "I attempted a partial vengeance by praying with loud fervor for the success of the Union armies when we all came to say our prayers before my mother in the evening." His mother, while loyal to the cause, also had a strong sense of humor and did not punish him, but warned him that the next time his father would be informed and that meant serious punishment; he did not repeat the offense. The "father" felt keenly his wife's attitude but was lovingly patient about it and illustrated to his children the possibility of harmony amidst diverse views.

The old-fashioned home out of which have come the stalwart soldiers of righteousness and the prophetic leaders in America had in it a definite worship of a personal God. The modern home without a vital religion in it is much less influential than the old kind, even if its theological conceptions were somewhat crude.

Mrs. Robinson in a happy interview described the joyful "family prayer" hour which was observed:

Father always had family prayer just before breakfast every morning. It was a joy to us all and never a burden. He would call cheerily, "Come to prayers." Each one of the children would then endeavor to be the first one to call out, "I speak for you and the cubby hole too." The first one to call this secured the seat of honor, which was located between the head of the old-fashioned sofa and father. Here he or she sat while he read the morning lesson from the Bible. He had a religion of brightness and

gayety. It gave cheer. It was never black nor did it have any sympathy with depressing and fearful forebodings. In fact, father attended Dr. Adams' church in the early days because he preached a God of love; he talked much about heaven and omitted the current doctrine of hell. He described a Christ who came to make mankind happy. God was very real and near to my father.

The spiritual life was a very normal thing in this home. Bible-reading was a regular and reverential practice. Religious questions were treated as any others that might come up. Even a Sunday school could be held while on a "tramp," as is shown by a reference in Theodore's diary quoted by Mr. Hagedorn while touring Europe and during a stop in Vienna: "Then papa and I went for a long roam through the woods and had Sunday school in them. I drew a church and I am now going to bed."

W. Emlen Roosevelt told me that this intelligent interest in the Bible began with Theodore's grandfather:

I can vividly remember our (Theodore's and my) grandfather. He too had retired from business. In his later years he did not attend church very regularly but spent much time in his room alone with the Bible. He would talk with various types of people about Scripture passages. He read religious papers and was constantly studying religion in its broader aspects.

Theodore's father made it a practice to set apart one day every week to be spent in visiting and cheering the poor and less fortunate. He would normally allow no day to pass without some act of kindness to his credit. He withdrew more and more from

business until he was entirely out of it so that he could and did give all of his time to helping folks. Theodore said of his father:

I remember seeing him going down Broadway, staid and respectable business man as he was, with a poor little sick kitten in his pocket, a waif which he had picked up in the street.

Mrs. Robinson told me about her father's success in distributing tracts:

My father took great satisfaction in circulating tracts or pamphlets on religious subjects. They were much in vogue in that day. He would follow them up. I recall a case where he persuaded a boy to read one of these tracts. He then followed it up with a call on the boy, who lived in an obscure tenement house. Father saw that the boy had read the tract to his mother. He then talked with the family about religion and persuaded the whole family to attend church, and they became regular too.

The animal spirits of childhood were guided, not suppressed, and so goodness was nurtured by a happy home life. In the winter time the Roosevelt family lived at 28 East Twentieth Street. The old home is now being restored to its original condition by an organization of patriotic women. In the summer the whole family went to the country, where they had as pets cats, dogs, rabbits, a raccoon, and a Shetland pony called "General Grant," for whom the President's children thirty years afterward named their pony. On Christmas Eve each child borrowed the largest stocking in the house and hung it near the chimney. Early next morning they trooped into

their parents' room and emptied their stockings on the bed. After breakfast the larger presents were viewed in the drawing room. Mr. Roosevelt once said, "I never knew anyone else have what seemed to me such attractive Christmases, and in the next generation I tried to reproduce them exactly for my own children."

It was the product of a real Christian home.

Dr. Ludlow related an incident which explains Mr. Roosevelt's early interest in the Police Department, and which enforces the fact that he early found the representatives of religion congenial:

Theodore frequently visited me in my study. One morning, when he was about sixteen, a woman asked me to call on her dying mother. When I proposed going immediately, she urged delay until three p. m. That aroused suspicion that there was a frame-up to blackmail me, and so I asked Theodore if he would accompany me, and we made the call at once. There was no sickness. The people were crooked and hoped to extort money. When Theodore learned this fact, he said, "I wish I were a policeman, so that I could hit this." While President he told Governor Fort that this first gave him a desire to enter the Police Department, which bore full fruit when he accepted the commissionership. Even as a boy he was tremendously energetic when answering a call of duty.

It is related that Theodore's father was once congratulated by his pastor upon the meaning of his son's name—"gift of God." "Suppose we change it a little, and call it a gift to God?" said the father. He accepted fatherhood as a serious responsibility.

Mrs. Robinson recalled for me the home customs which gave religious training to the children:

Each child bowed at mother's knee to say the "Now I lay me" prayer and the "Our Father." My grandmother Bulloch was also at our house during a part of our childhood and joined "Aunt Gracey" in giving us religious training. Aunt Gracey started to teach Theodore his letters at three years of age and at the same time led him to begin memorizing hymns and psalms. Our father went farther and taught us the meaning of various verses in the Bible. At the five o'clock Sunday hour [detailed in another chapter] we described the sermon we had heard in the morning. This helped us to listen for the purpose of repeating, to seek the best method of expression, and to love the Bible. We each read aloud out of our own Bible. What our father there taught us was worked into our life afterward.

The first notable book which impressed and influenced Theodore as a little lad was Livingstone's *Missionary Travels and Researches in South Africa*. This account of the courageous apostle of Christ who was a naturalist and a missionary and explorer in Africa, and who was found by Henry M. Stanley, and who later died on the shore of Lake Bangweolo, having slipped away while on his knees in prayer, awakened Theodore's imagination and lifted his ideals. His sisters delighted in telling how he went about carrying a big volume of Livingstone's works, asking everyone he met to explain to him about "foraging ants." Finally the little fellow attracted attention, and they found that Livingstone had referred merely to "foregoing ants."

He evidently was guided in his reading, for he paid high praise to the influence of a certain periodical called "Our Young Folks," which he said "instilled the individual virtues" and enforced the fact

that "character" was the chief requisite for success. He then affirmed that all the modern moralizations and the wisdom of men could not change this fact, for a worthy citizen, above everything else, must have the right traits in himself, such as "self-reliance, energy, courage, the power of insisting on his own rights, and the sympathy which makes him regardful of the rights of others." This, he said, he was taught by his reading at home and at Harvard.

Mr. Roosevelt, Sr., regularly attended, during the holiday season, a dinner at the Newsboys' Lodging House and often Miss Sattery's Night School for Little Italians. He took Theodore and the other children to these meetings and to various Christian missions, and required them to help in a hearty way that might remove any air of superiority. These associations gave them an intimate view of the poor, which, when added to their knowledge of the rich, gave them breadth.

Theodore's father always taught a class in a mission Sunday school. On the way to this work he would stop and leave his own children at the Sunday school connected with Dr. Adams' Presbyterian Church on Madison Square. Afterward this church had as pastor the vigorous opponent of Tammany, Dr. Charles H. Parkhurst.

Roosevelt gave his father's example as the occasion for his own activity as a Sunday-school teacher in a Mission where he worked for three years until going to Harvard. In Cambridge he first taught a class in an Episcopal and then in a Congregational school. He declared, "I do not think I made much of

a success of the 7 years work." But this he admitted was disproved when he recognized a Taxi driver as a former member of his class who informed him that he "was an ardent Bull Mooser."

Piety and activity in the church during the days of Mr. Roosevelt's youth were only expected of the effeminate or those anticipating an early death. He probably noticed this feeling, for he remembered the conditions then prevalent as late as 1900, when he explained that it was uncommon for college men in his day to teach a Sunday-school class. They also looked down upon one who did, so he determined to offset this false estimate by being a "corking" boxer, a good runner, and a genial member of the Porcelain Club. He affirmed that while he enjoyed them as sports, yet his deepest purpose was to be so furnished that no one should "laugh at me with impunity because I was decent."

Jacob A. Riis relates that one Sunday while at Harvard Theodore noticed that a boy in his Sunday-school class had a black eye. On inquiring he found that the lad had received it in giving punishment to a boy who had been ugly to his sister. Mr. Roosevelt commended him and gave him a dollar bill as a reward. The minister of the church reproved the teacher for thus encouraging fighting and asked for his resignation. He acquiesced, but, like a good soldier and unlike some weak slackers in church work who would have relaxed into idleness with "hurt" feelings, Theodore went to another church and there asked for and taught another class.

Mr. Roosevelt put high value on the training he

received in his own home, for he affirmed, "I left college and entered the big world, owing more than I can express to the training I had received, *especially in my home.*"

Mr. Thayer, who was his schoolmate and close friend at Harvard and later his biographer, also testified to the moral stability thus insured:

The quiet but firm teaching of his parents bore fruit in him; he came to college with a body of rational moral principles which he made no parade of, but obeyed instinctively. And so, where many young fellows are thrown off their balance on first acquiring the freedom which college life gives or are dazed and distracted on first hearing the babel of strange philosophies or novel doctrines, he walked straight, held himself erect, and was not fooled into mistaking novelty for truth, or libertinism for manliness.

Dean Lewis wrote me: "Unquestionably his adult ideals were essentially the ideals of his mother and father."

Dr. Alexander Lambert, who while his physician for twenty years was also his intimate friend, and who himself is a member of the Brick Presbyterian Church, New York, said to me:

Theodore received his ideals from his father, who was a deeply religious man. His father transmitted to him the full *Christian* doctrine of righteousness, and Theodore followed it through his whole life in word and deed.

Mrs. Robinson affirmed her father to be an inspired man in his influence on Theodore:

My father was more than a religious man, he was an in-

spired man. He gave my brother all the big things of his character and added to that the inculcation of a patient persistency built on absolute confidence in the outcome.

In an address at the old home site she said :

When this home has been restored I will place in the bedroom the suite which my father and mother used. Into this room my brother came every night to say his prayers at my mother's knee.

Then she added : "Those of you who have helped to restore this home will some day be as proud of it as were those in later years who helped restore Mount Vernon."

Why will they be proud ? Because it is to be made a center of Americanization work. That will naturally lead to recollections of the methods employed to build this towering American. Then they must remember that those methods were inseparably wrapped up in a Christian home, and that every night the boy came into the bedroom to say his prayers at his mother's knee, and that every morning the family gathered for "prayers," and that the Bible and church attendance were never neglected in that household.

Religious education is indispensable to the building of such Americans as Theodore Roosevelt.

CHAPTER II

HIS OWN AN IDEAL HOME

"I ask you men and women to act in all relations of life . . . as you hope to see your sons and daughters act if you have brought them up rightly."—*Theodore Roosevelt*.

For I know him that he will command his children and his household after him, and they shall keep the way of the Lord.—Gen. 18. 19.

MR. ROOSEVELT'S *Letters to His Children* alone present conclusive evidence of an ideal and Christian home life. The Rev. C. L. Slattery, D.D., rector of Grace Church, New York, says:

These letters reveal a beautiful picture of American family life at its best. For parents who think themselves too busy (chiefly with their own pleasure) to give any special attention to their children, delegating them uninterruptedly to nurses, governesses, and schoolmasters, it must be startling to read what the most active President of the United States was able to do for and with his children while he lived in the White House.

Mr. Roosevelt did not rear his children amidst soft splendor but in the atmosphere of Christian simplicity and sturdy hardihood. This furnished a good foundation for a sane religious training. The house in which Mr. Roosevelt lived stood on a hill

near Oyster Bay overlooking Long Island Sound, and was surrounded by a farm of eighty acres. The trees were cleared in front of the house, thus giving a fine view of the water, while they were otherwise thick enough to shut off neighboring houses and thus give privacy. Throughout the interior easy-chairs and couches invited repose. The large living room was filled with trophies of his hunting trips. No worry or friction disturbed the restfulness of its harmony. He broke the monotony and kept his body sturdy by long rides on the country roads, chopped trees, or tramped through woods, or raced or romped with the children in the cleared space. While never a rich man, yet his income in later life would easily have secured a more imposing and commodious house and grounds; but he made few changes. He early found the secret of contentment in simplicity of life, and that added to a household in which pure love and sympathy reigned while God was worshiped and revered, made a very happy home.

When he came into the White House, Mr. Roosevelt warned the newspaper men that they must not infringe on the privacy of his home by mentioning Mrs. Roosevelt or any intimate home details in their articles. The correspondent not observing this request was told that he would not receive any of the President's communications nor would he or any other representative of that paper be allowed in the White House. His family thus escaped an exasperating newspaper notoriety, which has spoiled so many children.

One daily paper broke this rule in a most irritating manner. It is reported that the Roosevelt children had amused themselves by chasing a turkey over the White House grounds with a hatchet and finally killed it. The story was doubtless fathered by one of his enemies who hoped to picture the episode as a natural outcome of electing a President with a Wild West record. The President was furious at the implication that he could be such a cruel father and poor sportsman as to teach or permit his children to enjoy such a barbarous pastime. The reporter who invented the tale and all other representatives of that paper were permanently shut out from the White House.

The warm and delightful home life experienced by Mr. Roosevelt is only possible where Christ's rules are followed. Mrs. Roosevelt was an ideal homemaker, markedly domestic, and notably religious. She was a woman of rare judgment, whose advice her husband sought and usually followed. He once said to Mr. Stoddard: "When I go against Mrs. Roosevelt's judgment, I usually go wrong. You know I never make an important move without first consulting her."

Writing Kermit in November, 1904, Mr. Roosevelt recounted the fact that he was very "proud and happy" over the "day of greatest triumph I ever had," which referred to his election as President. He then explains his satisfaction that during the time when his election seemed in doubt he was comforted by the fact that "the really important thing was the lovely life I have with mother and you children,

and that compared to this home life everything else was of very small importance from the standpoint of happiness."

He steadily hoped that the day might come when public duties would allow him to enjoy his home undisturbed. In 1910 when some charged that he craved the limelight he wrote William Allen White that he craved the quiet of his home where he had just spent five of the happiest weeks he had enjoyed in many years in the companionship of Mrs. Roosevelt. He had relished "our books and pictures and bronzes and big wood fires and horses to ride," and the assurance that "the children are doing well."

A very intimate friend of the family described to me the happiness prevalent in the inner circle:

Mr. Roosevelt invited a great many people to dine with him, but few were really brought into the inner circle. There was a clearly defined line between the two. In the "family" gatherings there was an exuberance of joy and fellowship hard to describe. Only a selected number of very intimate friends ever entered into it.

Mr. Valkenburg, in an editorial said:

The Colonel's relations with his family were what one would expect in a man against whom his bitterest enemies (and he had many) never breathed the slightest kind of scandal. Those who knew him best were wont to declare that he and Mrs. Roosevelt were lovers ever, and both were the chums and confidants of their children. With his grandchildren, Colonel Roosevelt confessed that he was "as big a fool as any other American grandfather." He would leave a conference to play with little Richard Derby, son of his daughter Ethel, or to dandle Ted the Third on his knee.

Mrs. Clinton, who for many months was his secretary, and lived in the Oyster Bay home, writes that Mr. and Mrs. Roosevelt were very thoughtful and considerate of everyone and of each other. Their home life was ideal, not a single jar occurring while she lived with them. She ate at the table regularly with them and was treated like one of the family. Continuing, she says:

Colonel and Mrs. Roosevelt were in the habit of taking a "constitutional" early every morning, walking around the wide veranda arm in arm, rain or shine, as merry as two children. Colonel Roosevelt was always gentlemanly. I never heard him use a harsh or vulgar word. He was particularly fond of his children, and would stop in the midst of dictation every afternoon at four o'clock and leave the room, after which strange noises proceeded from the nursery. He was playing bear with baby Quentin on the bed.—*Personal Memoirs of the Home Life of Theodore Roosevelt*, Cheney, p. 143.

Such a home gave the children confidence in the teaching of the parents, and created an atmosphere which nourished religious truths into healthy growth.

In his Pacific Theological Seminary lectures Mr. Roosevelt warns people that there is no substitute for home life:

Nothing else . . . can take the place of family life, and family life cannot be really happy unless it is based on duty, based on recognition of the great underlying laws of religion and morality.

Continuing, he said:

Multiplication of divorces means that there is something

rotten in the community, that there is some principle of evil at work which must be counteracted and overcome or widespread disaster will follow.

He never lost the old-fashioned and safe standards taught by the church.

In a letter to Kermit Mr. Roosevelt describes their home life. He notes the fact that he had "people in to lunch," but that at dinner the family was usually alone. Callers are welcomed in the evening, though "I generally have an hour in which to sit with mother and the others up in the library, talking and reading and watching the bright wood fire." The four children, Ted, Archie, Ethel, and Quentin, in accordance with long practice, "are generally in mother's room for twenty minutes or half an hour just before she dresses."

In the busiest period of his life he allotted at least one half hour a day to his children with frequent picnics and play times of longer duration. He believed that in a Christian home the father had home duties just as binding as those of the mother, and so in his Pacific Theological Seminary lectures he said of the man in the household:

We continually speak—and it is perfectly proper that we should—of the enormous importance of the woman's work in the home. It is more important than the man's. She does play a greater part. But the man is not to be excused if he fails to recognize that his work in the home, in helping bring up, as well as provide for the children, is also one of his primary functions.

A little later he condemns a too widely current custom of pampering children:

Too often, among hard-working friends of mine, I have known a woman to say, "I've had to work hard all my life, and my daughter shall be brought up as a lady"—meaning, poor soul, that the daughter shall be brought up to be utterly worthless to herself and everyone else.

He literally practiced what he preached. It will be remembered that his son Theodore carried a dinner pail and worked in a mill for a year. He was not turning out hothouse products but worthy citizens. The same hardy biblical rules were applied to the daughter. Mr. W. H. Crook, White House attaché for many years, describes the occasion when Miss Ethel was introduced to society in Washington. He recalls the fact that the daughter had been brought up in a simple and natural way at Sagamore Hill, where she had been the close associate of "two enterprising young brothers and as closely the comrade of father and mother." While she had mastered three modern languages and was well trained mentally as well as being a finished pianist, she was at the same time taught in the "art of housekeeping and home-making by that best of all teachers, a competent mother."

Mr. Roosevelt and his wife, who was Miss Edith Kermit Carow, had been childhood playmates and neighbors. Her great-grandfather, Benjamin Lee, was an Englishman who served in the British navy in the Revolutionary War. On one occasion, because he disobeyed orders which he thought unjust to the prisoners in his care, he was sentenced to be shot. His life was spared through the influence of a fellow officer, afterward William IV of Great

Britain. Later he made the United States his homeland and rose to be a captain in our navy. Another great-grandfather fought at the battle of Bunker Hill. Mrs. Roosevelt was also a descendant of Jonathan Edwards, the great preacher. She inherited a spiritual nature which, with her warrior blood, qualified her to be a good comrade to her courageous "preacher" and "moral reformer" husband.

Mr. Roosevelt was not backward in developing and expressing affection but employed it with his dear ones by kiss and caress and written word. In a letter to Ethel which he addressed as "Blessedest Ethely-Bye" he affirmed that Kermit thought him "a little soft because I am so eagerly looking forward to the end when I shall see darling pretty mother, my own sweetheart, and the very nicest of all nice daughters, you blessed girlie." He might dictate the weekly letter to his children while getting shaved, but every letter which went to his wife was written with his own hand. He was always determined to do his part to keep affection's fires burning.

Mr. Bishop told me that after Quentin's death Mr. Roosevelt avoided the name of Quentin in all conversation, for when it was mentioned this tender-hearted father would break down and weep. It is reliably reported that the morning after Quentin's death an old servant went to the barn and found Mr. Roosevelt in tears with his arms around the neck of the pony his children had ridden.

He noticed and was interested in household affairs. One day he watches Mrs. Roosevelt putting the covers

on the house furnishings and scattering moth balls preparatory to leaving the Oyster Bay house for the winter and writes Kermit telling him that "Ethel and I insist that she now eyes us both with a professional gaze and secretly wishes she could wrap us in a neatly pinned sheet with camphor balls."

He had the Christian ideal of womanhood. He was always a little afraid that the Suffrage movement, which he favored, not as the moral panacea so many proclaimed it to be but as an inherent right belonging to women, would lead women away from their unique sphere.

In a letter written in 1908 he affirmed that "the indispensable field for the usefulness of woman is as the mother of the family." He affirmed "that her work in bearing and rearing the children" was more important than any man's work, and it was her normal special work just as it was the man's special work to be the bread-winner and the "soldier who will fight for the home."

Men engaged in strenuous duties and away from home all day are prone to depreciate the strain and constant toil which is incumbent on the mother at home. In an address on "The Dignity of Labor" Mr. Roosevelt said:

The woman who has borne and has reared as they should be reared a family of children has in the most emphatic manner deserved well of the republic. Her burden has been heavy, and she has been able to bear it worthily only by the possession of resolution, of good sense, of conscience, and of unselfishness; but if she has borne it well, then to her shall come the supreme blessing, for in the words of

the oldest and greatest of books, "Her children shall rise up and call her blessed."¹

Mr. Loeb called my attention to the fact that in no circumstances would Mr. Roosevelt pardon a wife beater or wife murderer. He warmly commends a very drastic bill enacted in England for the punishment of those engaged in the white slave traffic. He congratulated Mr. White, sponsor of the bill, for its drastic penalties which provided "for the flogging of male offenders." Referring to the fact that the bill had frightened the slavers out of England, he says that this was because "their skin is the only unhardened thing" about them.

He was always righteously indignant against race suicide and declares in his Pacific Theological School Lectures, "If you do not believe in your own stock enough to wish to see the stock kept up, then you are not good Americans." In his letter to George Trevelyan he tells how much he was saddened to find an ugly Socialist tract in Sweden containing "an elaborate appeal to stop having children; the Socialists being so bitter in their class hatred as to welcome race destruction as a means of slacking it." This he accounted a heathen doctrine.

Mrs. Roosevelt, in her quiet and yet effective way, mothered Mr. Roosevelt more than most people knew. Major Putnam related an incident to me which doubtless revealed her habits as a solicitous wife:

I was at Oyster Bay for lunch a short time before Theodore started on his African trip and remarked to Mrs.

¹*A Square Deal*, p. 22. Reprinted by permission of M. A. Donahue & Co., Chicago.

Roosevelt, "I suppose you are somewhat anxious about Mr. Roosevelt traveling among man-eating lions." She replied, "I do not doubt that Theodore can manage the lions, but I am afraid of the fevers, he is so careless."

The children of Mr. Roosevelt's household were given careful religious instruction and training but were at the same time taught to be self-reliant. So he says of his offspring:

I do not want anyone to believe that my little ones are brought up to be cowards in this house. If they are struck, they are not taught to turn the other cheek. I haven't any use for weaklings. I commend gentleness and manliness. I want my boys to be strong and gentle. For all my children I *pray* that they may be healthy and natural.

Theodore Jr. tells of a time when he took too literally instructions concerning self-protection and assaulted his little brother, in line with "father's instructions to fight anyone who insulted me." When Theodore Jr.'s mother, hearing howls in the nursery, came up and found Kermit screaming tearfully, Theodore Jr. tells us, "I told her that he had insulted me by taking away some of my blocks, so I had hit him on the head with a mechanical rabbit."

In an address on parenthood he enforced the importance of home influences:

Some children will go wrong in spite of the best training, and some will go right even where their surroundings are most unfortunate. Nevertheless, an immense amount depends upon the family training.

In speaking of the fact that all four of his boys

had enlisted, he declared, "You cannot bring up boys to be eagles and expect them to act like sparrows."

Mr. Bishop told the writer that one day, while engaged in collecting and editing Mr. Roosevelt's letters, he called on him at the hospital, and showing him two or three letters which he had written to his children, suggested that a special book be published containing these letters. Mr. Bishop, continuing, said:

When I came again, he had secured other copies from the children themselves, and, convinced that such a book might help the homes of America, he decided to sacrifice his long-treasured ideal of privacy for his family and publish them. He was intensely interested in the selection of the letters and told me a short time before he died, "I would rather have this book published than anything that has ever been written about me." Never a week passed, during this man's busy career, without every child absent from home receiving a letter from him.

The book was issued under the title *Theodore Roosevelt's Letters to His Children*, and nearly 200,000 copies were sold the first year. To read it is to be convinced that his home was ideal because he translated the term "Christian" into actuality.

Mr. Roosevelt insisted that there was just the proper mixture of "freedom and control" for the children in his household. "They were never allowed to be disobedient or to shirk lessons or work; they were encouraged to have all the fun possible."

"Bill" Sewall told me that Mr. Roosevelt never crowded his boys to do things his way. "He gave them the truth and allowed them to choose their own

way of applying it." The three families of cousins lived close together and Mr. Roosevelt tells us that they swam, tramped, boated, coasted and "skated in winter, and were intimate friends with the cows, chickens, pigs and other live-stock" in the summer.

A sample of a severe reprimand given one of the children is shown in a letter to Archie. Quentin and three associates, including Charley Taft, had been playing for five hours on a rainy day in the White House and had "made spit balls and deliberately put them on the portraits." The President discovered it after Quentin had retired, but pulled him out of bed to clean them all off the pictures. The next morning the four culprits were summoned and Mr. Roosevelt said: "I explained that they had acted like boors; that it would have been a disgrace to have behaved so in any gentleman's house." Then the President decreed that the three associates of Quentin should not come to the house again, nor any other playmate, until he felt they had been sufficiently punished, and concludes: "They were four very sheepish small boys when I got through with them."

Mr. Henry L. Stoddard, the Editor of the Evening Mail, remarked to me:

I never saw a more wonderful home. Mr. Roosevelt was a genuinely component part of it. Everything of moment was made a family matter. The table was like a Cabinet council. The children were trusted to discuss the most important things. He revealed himself fully to his children.

The children were encouraged to express themselves fully. One day when Archie was getting much

praise for bravery and patience in sickness, Quentin, then a small lad, was impressed by a contrast he saw, and said, "If only I had Archie's nature and my head, wouldn't it be great?"

Mr. Roosevelt, while he was a great athlete, was constantly sounding warnings against becoming too much engrossed in sports, and had no place for them except as they improved the physical condition and so better equipped one for service to his fellows. He writes Kermit that he is glad to learn that he is playing football, but "I do not have any special ambition to see you shine overmuch in athletics at college," because it will take too much of his time. He then affirms that he would rather have his son excel in his studies than in athletics but that above all else he must "*show true manliness of character*" than show either intellectual or physical prowess." In his "Pacific" lectures he reminded them, "But I wish to remind you that merely having a good time will turn to bitter dust."

The children of all kinds of public men are subject to special temptations. Some come from overattention and the unusual privileges which such a place gives. There are also a certain type of human demons who find hyenalike delight in working moral destruction on the children of conspicuous people. Other criminally minded people vent their spleen on the children of one they hate. Mr. Roosevelt once told his physician, Dr. Lambert :

You have never sounded the depths of human depravity until you see the mail sent to a President and his children. Such filth and enmity is inconceivable. And since the

writers maliciously seek to reach the little ones, all the mail must be carefully scanned before they see it.

Much evidence exists to show the high value Mr. Roosevelt put on religious education. He said once to Dr. Iglehart:

We must cultivate the mind, but it is not enough only to cultivate the mind. With education of mind must go the spiritual teaching which will make us turn the trained intellect to good account. . . . Education must be education of the heart and conscience no less than of the mind.

In line with this Theodore Jr. tells us " 'Pilgrim's Progress' and the 'Battle Hymn of the Republic' we knew when very young. When father was dressing for dinner he used to teach us poetry."

Once when Quentin was ill and could not get out of bed to say his prayers, his devout French nurse knelt in his stead to impress upon him the fact that it was not right to say his prayers unless he knelt down. Was it accidental that a devout nurse was selected?

It is very evident from many references to the names which the children gave animals that they were familiar with people in religious fields. These names were in their hero class, or they would not have applied them to loved pets. In a letter to E. B. Martin Mr. Roosevelt tells him that one of his boys had named his guinea pigs after such people as "Bishop Doane, Dr. Johnson, my Dutch Reformed pastor, and Father Grady, the local priest, with whom the children had scraped a speaking acquaintance." He then tells about a small bear which

some political friends from West Virginia had sent him "which the children of their own accord christened 'Jonathan Edwards,' partly out of compliment to their mother's ancestor and partly because they thought they detected Calvinistic traits in the bear's character." It is natural to presume that they knew something about Calvin if they saw his "traits" in the bear.

Kermit told me:

Father was only strict about one thing on Sunday, and that was that we attend church and Sunday school. After that we could spend the day as we thought best; he trusted our sense of fitness.

Mr. Roosevelt playfully described a household custom which usually permitted the children to accompany their mother to the Episcopal church while he went alone to the Dutch Reformed: "But if any child misbehaved itself, it was sometimes sent next Sunday to church with me," when that particular child would walk along with rather strained politeness, showing that the prescription worked and quieted the turbulent spirit.

The rector of the Protestant Episcopalian church at Oyster Bay which the family attended, writing of Mr. Roosevelt's attitude toward the Sunday school, said:

Of course, the parish has a Sunday school. Looking over the old registers, one finds the family represented on the roll. Once each year on Christmas Eve the Colonel himself spoke to the school, receiving his orange and box of candy with the other members of the school and joining heartily

in the singing of our historic carol, doubly dear to us henceforth because he loved it.

But evidently he attended Sunday-school meetings and was often depressed by their inefficiency, for he says in his Pacific Theological Seminary lectures:

It has always irritated me when, in whatever capacity, I have attended Sunday-school celebrations, to listen to some of the speeches made, and especially when I knew some of the men making them (*Realizable Ideals*, page 4).

Mr. Roosevelt was very proud of the "record" of Quentin which General Pershing gave on his death. One section read: "He was most courteous in his conduct, clean in his private life, and devoted in his duty."

Mr. Roosevelt's constant aim was not alone to teach by word but to set an ideal example. His highest ambition was to say, "Follow me as I follow right." And so he closes his Pacific Theological Lectures in Berkeley with the words:

My plea can be summed up in these words: I ask you men and women to act in all the relations of life, in private life and in public life, in business, in politics, and in every other relation, as you hope to see your sons and daughters act if you have brought them up rightly and if you prize their good name and good standing among decent men and women (*Realizable Ideals*, page 154).

Well could Hon. Charles E. Hughes say concerning this home, at a memorial service in the Republican Club, New York:

It is with pleasure that we remember the family life of this stout-hearted American. . . . An ideal husband and father, his home was the beautiful abode of all that was worthy and true.

CHAPTER III

A HELPFUL FATHER HIMSELF

"It's a mighty bad thing for a boy when he becomes afraid to go to his father with his troubles, and it's mighty bad for a father when he becomes so busy with other affairs, that he has no time for the affairs of his children."—*Theodore Roosevelt*.

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.—*Mal. 4. 6.*

MR. ROOSEVELT believed in the leaven of righteousness, and therefore, having built a strong Christian character, he utilized it to influence his children. To do that like the Great Teacher he kept his nature childlike in simplicity and gladly fellowshiped with them.

Kermit said to the writer, "Father was a tremendous friend, though, of course, he would not brook disobedience." The emphasis was on the word "friend." Theodore added :

All our lives my father treated his sons and daughters as companions. When we were not with him he wrote us constantly. . . . Father, busy as he was, during the entire time we were abroad (during the war) wrote to each of us weekly, and when he physically could, in his own hand.

Mr. Roosevelt tells of frequent walks while he was assistant secretary of the navy, when his own children and Leonard Wood with his children accom-

panied him. He was much pleased because General Wood's son seemed to consider him very patriarchal. He explains that he was leading a group of children on a hike and came to Rock Creek across which a tree had so fallen as to form a bridge. Mr. Roosevelt was standing on the log half way across in order that he could help the little folks over. Suddenly one lively lad caused Mr. Roosevelt to reach so far that he overbalanced and fell into the water. Then the little Wood boy cried out frantically, "Oh! Oh! the father of all the children fell into the creek."

While he "lifted" them he also retained his own youth by fellowship with boys and girls, and it grieved him if he felt that they were growing away from him or no longer had a place for him in their play. He wrote Ethel about a group of boys Quentin had at the White House and showed by his letter that he was sincerely grieved because they did not deem him young enough to invite him to join in their games. He then reminds her of the times he joined her playmates in "hide and seek" in the White House and "obstacle races" down the hall.

All great servants of humanity have been lovers of children with time in spite of heavy duties to give their own offspring. Lincoln's Tad was always with him. According to Ida M. Tarbell, when his father was in a night conference the boy would lie down on the floor at the President's feet and go to sleep. When the conference was over Mr. Lincoln would pick Tad up and himself undress and put him to bed. Washington, deprived of children of his own, adopted

several and found richest delight in their company. David all but broke his heart over Absalom's disobedience and defection.

Theodore Roosevelt was wise in condemning a home where childhood finds no welcome, for its inmates lose the spirit of that Kingdom which insures their being humble and helpful citizens. If all the facts were known, it is probable that at weary hours he may have desired to escape from the children. Instead, however, he willfully pushed aside crowding work, and for his own sake and that of the service he desired to render he put himself into a playful attitude, and so became one of them, even as he willfully gave himself to exercise.

Mrs. Robinson said to the writer:

My brother loved children as naturally as the birds do springtime. He took as much pains to help my boys as he did his own. He gave them much pleasure and real intellectual profit. He played with my grandchildren with as much enthusiasm as with his children's little ones.

He had no single strain of hardness or cruelty in his make-up but, like his Master, was uniformly gentle. That is the reason he was so winsome to childhood. Some imagined that his delight in hunting marked him as loving to shed blood. Dr. Lambert, who accompanied him on many hunts, discussed that with the writer:

Mr. Roosevelt never killed game for "sport." One day in Colorado we were not able to go hunting but were shut in by a snowstorm. Phil Stewart, of Colorado Springs, was with us. To tease the President he suddenly said to

him, "I believe your habit of never killing game for 'sport' is not necessarily an evidence of kindness of heart but is, rather, the sign of a weakness of character." The President could not forget the charge even though made in fun, and the next day I found him pondering it again. It hurt him deeply to have his native kindness of heart questioned. He did, of course, kill all the mountain lions he could find because he enjoyed the danger of handling them, and he was ridding various regions of destructive beasts. There was never the least evidence of cruelty in his hunting."

Mr. Roosevelt accredited the confidence of children as an asset. It was charged that a man under consideration for appointment to a federal judgeship in a Western State gambled. A State "leader" called on the President and told him that these charges greatly distressed the man's family, and showed a letter from the candidate's daughter which read: "Dear Papa: Why don't you go to the President and tell him about it? If he sees your face, he will never believe those nasty charges." Taking a rose from his table the President handed it to his caller and said: "I wish that you would send this flower to that daughter and tell her I like a young girl who has that kind of faith in her father." At that moment a note arrived from Attorney-General Knox, stating that investigation had found the charges to be untrue. After showing the note to the State leader, the President sent the candidate's nomination to the Senate.

He saw in children the future leaders and counted time given to them as well invested. He counted appointments with his children as binding as any made with adults. The nephews were no more slighted

than his own children and had no abnormal fear of the President. He was still "Uncle Teddy." One afternoon he had forgotten to show up at four o'clock, so one of his nephews came in and said:

"Uncle Teddy, it's after four."

"So it is," responded Mr. Roosevelt, looking at the clock. "Why didn't you call me sooner? One of you boys get my rifle."

Then he turned to his guest and added: "I must ask you to excuse me. We'll talk this out some other time. I promised the boys I'd go shooting with them after four o'clock, and I never keep boys waiting. It's a hard trial for a boy to wait."¹

Mr. Riis described a big Christmas dinner given in the Duane Street Newsboys' Lodging House.

When the superintendent's back was turned, eight of the boys, as they took their places at the table, "swiped" another's pie. Seeing Mr. Riis and mistaking him for Police Commissioner Roosevelt, one boy spoke up: "I know you. I seen your pitcher in the papers. You're Teddy Roosevelt." Immediately the eight pieces of pie mysteriously reappeared in their places. Mr. Roosevelt's supposed presence had awakened the boys to be honest. What a tribute to his character!

When he heard this incident he said that no higher compliment had ever been paid him.

In January, 1905, he accompanied nine boys, which included three of his own, on a "scramble" through Rock Creek Park, Washington. The boys insisted on his company and he wrote one of the parents:

¹From *The Life and Meaning of Theodore Roosevelt*, by Eugene Thwing, p. 222.

I am really touched at the way in which your children, as well as my own, treat me as a friend and playmate. . . . I do not think that one of them saw anything incongruous in the President's getting as bedaubed with mud as they got, or in my wiggling and clambering around jutting rocks, through cracks, and up what were really small cliff faces, just like the rest of them.

When one of them surpassed him they would crow just as if he were a boy of their own age.

He never forgot the joyful thrills of his own childhood at Christmas time, and hence was able to make a glad time at that season for his own household. He wrote of the rapture which the gifts brought:

I wonder whether there ever can come in life a thrill of greater exaltation and rapture than that which comes to one between the ages of say six and fourteen when the library door is thrown open and you walk in to see all the gifts like a materialized fairy land, arranged on your special table.

Pity the pauperized heart that would destroy and deny the existence of Santa Claus.

It is probable that while the President was not consulted, he nevertheless was not opposed to the trip which Algonquin, "the pony," made to the bedroom of Archy when he was sick in the White House. The stable boys, feeling certain that a visit with the pony would cure the invalid, conspired together to smuggle the animal into the basement and into the elevator which carried him up to the sickroom of the lad.

The President describes one of Quentin's exploits in a letter to Archie. He had caught two snakes at

Oyster Bay and brought one of them along to Washington. En route it had created consternation on the train by getting out of its box and into the car two or three times. On arriving at home he visited a "pet" store, and the owner loaned him three more snakes for the day, one large and two small ones.

Quentin engrossed in his pets came rushing on his roller skates into his father's private office where the President was conferring with the Attorney General and deposited the snakes in his father's lap. The "boy" problem was more important than any other.

In another letter he tells with great enjoyment how Quentin procured a hive of bees for experimentation. His partner was "a mongrel-looking small boy with an Italian name whose father kept a fruit-stand." They took the bees up to the school exhibit, where some of them got out of the hive and were left behind, and "yesterday they at intervals added great zest to life in the classroom."

He writes Ted of his arrival at Oyster Bay for the summer. Quentin and his dog Black Jack stay close to him while he tries to work. The dog is curled up in a chair while the boy keeps talking to him so that there is added "an element of harassing difficulty to my effort to answer my accumulated correspondence." But he does not send the little fellow away, but treasures his fellowship.

At another period he writes Mrs. Elizabeth Stuart Phelps Ward that since his daughter is out he is acting as nurse for two guinea pigs which his daughter does not count safe with anyone else, and he con-

cludes: "I do not intend to have wanton suffering inflicted on any creature."

When a woman visitor at his White House office once suggested that his children must be a great pleasure to him, he replied with a smile:

"Pleasure! You would be surprised and perhaps shocked if you could see the President of the United States engaged in a pillow fight with his children. But those fights are the joy of my life."

One of these fights is described in a letter to Kermit. Mrs. Roosevelt had preceded the President up the stairs and at the top Archie and Quentin met her armed with pillows and warned her not to tell "father." When he reached the top of the stairs "they assailed me with shrieks and chuckles of delight and then the pillow fight raged up and down the hall."

It was frequently his custom after his bath to read them from Uncle Remus, which task "mother" usually performed, but "now and then when I think she really must have a holiday from it, I read to them myself." And he did it so delightfully that the children still recall it as one of life's brightest memories.

Again he writes Kermit a letter which gives a picture of the ideal father, keeping young with and training his children in fundamental religion. There is no substitute for the Bible and hymns. "Mother" has gone off for nine days and he is taking her place. Each night he spends three fourths of an hour reading such books as *Algonquin Indian Tales* or the

poetry of Scott and Macaulay. He also reads them "each evening from the Bible." He chooses such stories as David, Saul, and Jonathan, and they became so interested that many times the President had to read more than a chapter. This distinguished father then hears them say their prayers and repeat the hymn which was assigned to be committed. If the latter is repeated correctly, he gives the "reward of a five-cent piece"—in line with Mrs. Roosevelt's instructions. He is frequently "disconcerted by the fact that they persist in regarding me as a play-mate."

He played a water game called "stage-coach" on the float while in swimming with the children. During the improvised story told by the grown-up, when the word "stage-coach" is mentioned, in the indoor game each one gets up and turns around and finds a new seat. But instead of tamely doing this in the water game, the children plunge overboard.

Mr. Roosevelt tells us that then comes a tense period. The water is alive with kicking legs and bubbles from submerged heads. He must carefully count heads that come up to see if they correspond "with the number of children who had gone down."

Nothing builds a faith in God and goodness that will withstand the storms of life so successfully as a happy childhood. Mr. Roosevelt's "Memories" doubtless inspired his efforts in behalf of his own children.

In a letter to Miss Carow, his wife's sister, in August, 1903, he describes the celebration of Ethel's

birthday, when her only request from him was that he should take part in a barn romp:

Of course, I had not the heart to refuse, but really it seems, to put it mildly, rather odd for a stout, elderly President to be bouncing over hay ricks in a wild effort to get to goal before an active midget of a competitor aged nine.

He further details an amateur theatrical performance which Lorraine and Ted arranged for "Laura Roosevelt's tennis courts." Quentin was Cupid, Ted represented George Washington, and Cleopatra was impersonated by Lorraine. They closed with a song in which a verse was dedicated to the President, who then writes: "I love all these children and have great fun with them, and I am touched by the way in which they feel that I am their special friend, champion, and companion."

The President frequently went out camping with his boys and their selected companions. They would roll up in a blanket and sleep on the ground. They arose early and were enthusiastic over the meals he would prepare. He tells us that "it was of a simple character, . . . but they certainly ate in a way that showed their words were not uttered in a spirit of empty compliment."

Kermit gave some vivid descriptions of these expeditions with his father in the Metropolitan Magazine.

His father from the start enforced the law of the jungle. A group would row across the bay in the afternoon to a point of land four or five miles away.

They carried food and blankets and cooked their supper, usually of bacon and chicken, with fire built from driftwood on the beach. Any child who would greedily grab or selfishly select his piece of chicken was warned that such an act might cut him out of the party the next time. After supper they wrapped the blankets around themselves and lay down on the sand while "father" would tell ghost stories. "The smallest of us lay within reach of father, where we could touch him if the story became too vivid for our nerves and we needed the reassuring feel of his clothes to bring us back to reality." If there was a "haunt" in it which led to seizing a victim, the story-teller would illustrate it by seizing the nearest child at the opportune moment. After the story they would roll up in their blankets, burrow in the sand, and sleep. At dawn they arose to gather more wood and cook breakfast and prepare to return. On the row home they would chant a ballad of a seafaring nature which they had learned from their father. Such trips occurred three or four times during a summer and began when the boys were only six or seven and continued until they were grown, and left home. When his children held his attention he forgot everything else. He genuinely enjoyed and entered into all their sports.

Mr. Cheney tells how Scribners once sent a stenographer to write a story which Mr. Roosevelt had agreed to dictate. Waiting an hour after the appointed time, she protested impatiently at his failure to keep the appointment, when someone directed her to the window, where she saw the reason

why Mr. Roosevelt had forgotten the appointment. He was sliding down the hill on skis with the children. Appearing later, he was very apologetic.

In all this fellowship with his children he kept his own spirit saturated with religion as he did his lungs with good air, so that he would build right ideals in his children. In a letter to Edith Wharton, Paris, he enforced this fact in referring to the death of Quentin:

There is no use of my writing about Quentin, as I should break down if I tried. His death is heart-breaking, but it would have been far worse if he had lived at the cost of the slightest failure to perform his duty.¹

When F. R. Coudert, an old friend of the family, returned from France, he met Mr. Roosevelt and was greeted as follows: "You saw Quentin? It is a terrible thing that he will never return. It would be a more terrible thing if he had not gone."² As Senator Lodge said: "I cannot say that he sent his four sons, because they all went at once, as everyone knew that their father's sons would go."³

The training received fitted them to hear and answer the call of humanity in a prompt and self-sacrificing way—life was not held dear when service called. The acid test showed them to be sound to the core.

Julian Street describes the way he taught his children the motto, "Always over or through, never around," which made them "good soldiers." When

¹From *The Life and Meaning of Theodore Roosevelt*, by Eugene Thwing, p. 200.

²*Ibid.*

³*Ibid.*

he was governor he would start on a walk with Mrs. Roosevelt and the children, and they would understand that ultimately some physical test would be met. The walk would call for sustained effort in the face of fatigue; to cross a difficult field or to ford a brook at a treacherous spot, or to go through a deep ravine with tangled underbrush. Mr. and Mrs. Roosevelt were teaching the children that life presents similar obstacles and that "It is the part of good manhood and good womanhood to meet squarely and surmount them, going through or over, but never around." Thus early they began to learn lessons in "resourcefulness, perseverance, courage, stoicism, and disregard for danger." The latter was often met. They once came to an almost perpendicular clay bank, very difficult to ascend. All succeeded except Alice, then a girl of sixteen, who had reached the top but could not get down. Elon Hooker, a family friend, had accompanied them. He climbed a tree and grasping a piece of slate on the bank he made a bridge with his arm. When Alice stepped on the arm the piece of slate gave way and fell to the bottom of the precipice but she caught a limb and held on until Mr. Hooker rescued her and brought her safely down. They then discovered that the mass of slate had struck Mr. Roosevelt on the head and made a cut from forehead to rear which caused the surgeon to take a dozen stitches; but there was no complaint.

One of the "cousins" recounted her memories of these tramps to Dean Lewis. He had few rules and was always just and fair, she said, but expected them

to use their reason. "If there was a slip in climbing a tree because both hands were not used, home we went." It was the same if they fell into a brook. "We never regarded this kind of punishment as unfair because it taught us to take care of ourselves."

He was a great favorite as Santa Claus at the village school where his children attended. He always demanded his "treat" with the children. Frequently he used the occasion to enforce Christian virtues. Once he said to them :

I want you all as you grow up to have a good time. I do not think enough of a sour-faced child to spank him. And while you are having a good time, work, for you will have a good time while you work, if you work the right way. If the time ever comes for you to fight, fight, as you have worked, for it will be your duty. A coward, you know, is several degrees meaner than a liar. Be manly and gentle to those weaker than yourselves. Hold your own and at the same time do your duty to the weak, and you will come pretty near being noble men and women.¹

His boys went to the public school at Oyster Bay through the grammar grades and in Washington and did not know any discrimination of class or condition but accepted all as members of the great brotherhood. One of them when asked how he got along with the "common" boys in school replied, "My father says there are only tall boys and short boys and bad boys and good boys, and that's all the kinds of boys there are." That teaching will insure democracy.

¹Reprinted by permission of The Macmillan Company, from *Theodore Roosevelt: The Boy and the Man*, by James Morgan, p. 284. Copyright, 1907, by The Macmillan Company.

In a commencement address at the "Hill School," in which many notable men have been prepared for college, he enforced the need of earnest righteousness:

One of the hardest things to do is to make men understand that "efficiency in politics does not atone for public immorality."

I believe in happiness, I believe in pleasure—but I do not believe you will have any good time at all in life unless the good time comes as an incident of the doing of duty—doing some work worth doing.

Continuing he said:

In short, to-day, under the auspices of the Civic Club, . . . I preach to you the doctrine that . . . you will amount to nothing unless you have ideals, and you will amount to nothing unless in good faith you strive to realize them (The Outlook, June 9, 1913).

In an article on "Character and Success" in The Outlook, March 31, 1900, in discussing a Harvard-Yale football game, he repeated with satisfaction what a Yale professor had said to him about character in a football player:

I told them not to take him, for he was slack in his studies, and my experience is that, as a rule, the man who is slack in his studies will be slack in his football work; it is character that counts in both.

He added:

Between any two contestants, even in college sport or in college work, the difference in character on the right side

is as great as the difference of intellect or strength the other way; it is the character side that will win.

Dr. Lambert said to the writer:

The President visited Ted at the Groton School. When he left the lad kissed his father good-by. He then told his father that the last time he did that he had several fights on his hands because the boys teased him about it and he had waded into them. Then the President said: "You can be just as good and as affectionate in life as you are willing to fight for." And he himself taught and illustrated that truth all his life.

The writer said to Kermit: "If someone should say to you, 'How can you prove that your father had faith in God?' how would you answer?" In a voice a little stiff with indignation he replied: "I wouldn't answer it." In further conversation he showed that he considered the question an absurd one, for to him his father's faith in God seemed very evident.

Harriet Beecher Stowe once said of her father, Lyman Beecher, "My father was for so many years for me so true an image of the heavenly Father." Few can fairly receive that tribute, but every man can in his own way strive to be a clean, companionable, inspiring, and high-purposed father striving to put the ideals of Jesus into deeds. Theodore Roosevelt was preeminently that kind of a father, and without the teachings of Jesus and the indwelling spirit of God he could not have so nearly approached the ideal.

CHAPTER IV

PROVIDENTIALLY PREPARED FOR HIS CAREER

"God is with the patient if they know how to wait."—
Theodore Roosevelt.

Thou therefore endure hardness, as a good soldier.—
2 Tim. 2. 3.

MR. ROOSEVELT once said: "Fit yourselves for the work God has for you to do in this world and lose no time about it." He had a fearless confidence that his life was immortal until his work was done. He accepted every experience as a part of the schooling he needed for his tasks. His mother once told Mr. Cheney, the editor of the local paper, after Theodore had narrowly escaped serious injury by being thrown from a colt, "If the Lord had not taken care of Theodore as a boy, he would have been killed long ago."

Mrs. Robinson said to the writer, after stressing the deep religious nature of her father, "My father had a confident prevision of Theodore's future, believing deeply in his notable usefulness."

Riches are a hindrance to the spur that helps success. Carnegie pitied the sons of the wealthy. John D. Rockefeller, Jr., envied his father his early poverty. But Theodore's wealth was turned to his advantage, since it gave him a certain independence

in action and furnished means to build a sturdy body and to secure unusual training. In his day many of the sons of the rich were soft and given to slothful ease. He believed that God expected every man to find a field for strenuous endeavor. He finally believed that he was called to enter politics. It was then so dominated by bosses and obedient henchmen that his high-idealed and independent activities were looked upon as a joke. The New York World reported a speech to the City Reform Club when he was a candidate for the Legislature as attended by many other "dudes." That paper's report continues:

He closed by upbraiding the dudes, present and absent, for not knowing more about politics. . . . When Mr. Roosevelt finished, the other dudes took the tops of their canes out of their mouths, tapped the floor with the other end and threw away their lighted cigarettes.

In that day it was counted a very effeminate habit to smoke cigarettes.

He accepted inherited wealth as a God-intrusted talent for which returns must be made. He insisted, therefore, that the freedom from engrossing labor which riches insured must be spent in public service. Theodore aspired to be a natural history student like Audubon, and his father encouraged him and insisted that he must be convinced of his desire to do scientific work and must make it a serious career. His father assured Theodore that he "had made enough money to enable me to take up such a career and to do non-remunerative work of value." The father

insisted that it must not be taken up as a dilettante but that he must "abandon all thought of enjoyment that could accompany a money-making career."

Even his early training seemed providentially ordered to fit him for his career. His mother's sister and his grandmother were staunch Southerners who, much against their will, were compelled to eat the Northerner's food, since the Unionists drove them out of their own home. They lived with Mr. Roosevelt, Sr. Aunt "Gracey" had much to do with the training of Teedie, or Theodore, because his own mother was frail. He was afterward the first President outside of those who were likely to be prejudiced by actual participation in the Civil War, and this unique childhood home helped to save him from prejudice against the South. Aunt "Gracey" was very devout, and while she taught him his letters and related subjects in early childhood, she also gave him an earnest training in religion and saturated him with psalms and hymns which he committed to memory.

One of the first books read to him by his religious home teachers was *Pilgrim's Progress*, and from it he drew his earliest hero, Great-Heart, to whom he himself was appropriately likened at death. He once said:

Great-Heart is my favorite character in allegory, just as Bunyan's *Pilgrim's Progress* is to my mind one of the greatest books that was ever written; and I think that Abraham Lincoln is the ideal Great-Heart of public life.

The great abundance of cartoonists in these days

—and they are usually very “raw”—cause us to lose sight of their influence. Mr. Roosevelt pays Thomas Nast, one of the “first,” this tribute:

When I was a boy I received my first guidance in politics through the cartoons of that famous American cartoonist, Thomas Nast. His cartoons dramatized for us of that time the hideousness of political corruption, . . . indeed, it was he who first gave me the feeling of eager championship of the army and navy which I have ever since retained.¹

“Oh, I did not think you could live; you were so tiny and frail.” So said a neighbor woman concerning a new-born baby she had laid aside at the mother’s death—feeling confident it would not survive. But the puny baby lived and was the Reverend Lyman Beecher, the father of Henry Ward Beecher and six other preachers and Harriet Beecher Stowe. Theodore Roosevelt was likewise very frail at birth and far into his teens. He, like others, built character while patiently battling for health. He recalled his father walking the floor with him at night while he fights to get his breath. Or as a little fellow he would sit up in bed gasping for breath while his parents tried to aid him.

Mrs. Robinson writes of him for Dean Lewis:

My earliest impressions of my brother Theodore are those of a rather small, patient, suffering, little child. . . . I can see him now, faithfully going through various exercises at different times of the day to broaden the chest narrowed by this terrible shortness of breath to make the

¹*Americanism and Preparedness*, by Theodore Roosevelt, p. 122. From the Evening Mail, used by permission.



Courtesy the New York Times

**"BILL" SEWALL AND A LAD FROM THE ROOSEVELT
MILITARY ACADEMY**

limbs and back strong and able to bear the weight of what was coming later in life.

Theodore kept a diary from early childhood. He recorded continuous spells of sickness and suffering never more than a few days apart. Soon after his tenth birthday he went abroad and was harassed steadily by seasickness in addition to asthma, lasting often for four or five hours at night. He was described as a "tall, thin lad with bright eyes and legs like pipestems."

After securing his first gun he found that while his companions hit, he invariably missed a mark when shooting. He mentioned it to his father, who soon bought him his first pair of spectacles, which changed the whole world for him. He attributed his clumsiness as a boy to the fact that he was ignorant of the fact that he could not really see. He afterward said that the memory of his own early sufferings gave him sympathy for children "unjustly blamed for being obstinate or unambitious, or mentally stupid" when they were probably defective.

He was sent to Moose Head Lake, in Maine, to relieve one of his unusually severe attacks of asthma. While en route on the stage two boys amused themselves by teasing the bespectacled "high brow." He finally attempted to fight them, but they handled him with humiliating ease. This experience spurred him to get strength, and so he came home to use his piazza gymnasium strenuously, instead of listlessly. He urged his father to add boxing lessons and John Long, an ex-prize fighter, was hired for that purpose.

And now began the fight that gave him a real human body and added to his courage for future years, for pure physical valor aids moral courage.

In addition to physical frailty, he was also timid and very retiring, afraid of shadows and trembling before cows. His deliverance came from reading one of Marryat's books where the captain of a small British man of war affirmed, "that almost every man is frightened when he goes into action, but that the course to follow was for a man to keep such a grip on himself that he can act just as if he were not frightened." This captain affirmed that ultimately pretense would come to reality. Mr. Roosevelt testifies that he tried it, and where he was afraid at first of everything, ranging from grizzly bears to "mean" horses and gun fighters, he gradually ceased to be afraid of anything.

While a freshman at Harvard, Arthur Cutler, his tutor, introduced him to "Bill" Sewall, the Maine guide, who became his lifelong friend, and to whom Cutler said:

I want you to take good care of this young fellow. He's ambitious and he isn't very strong. He won't say when he's tired; he won't complain, but he'll just break down. You can't take him on the tramps you take us.

"Bill" tells us that with the "advice" came a "thin, pale youngster, with bad eyes and a weak heart." But he was not "such a weakling," for we took one walk of twenty-five miles, "a good, fair walk for any common man." "He was always good-natured and full of fun. I do not ever remember him being 'out

of sorts.’” He had trained himself to master his own spirit.

Theodore developed and showed his grit on another walk with “Bill.” En route to a lake on the Aroostook River, which they waded, Theodore hurt his bare foot while wading the river and accidentally dropped his shoe, which was swiftly swept away. He put on a pair of moccasins as thin as stockings and proceeded on a tramp over the rocky mountain paths for the whole day, without a murmur. The trip was unusually trying, for in providing special shoes for the African trip, Kermit explained that his father had “skin as tender as a baby’s, and he therefore took every precaution that his boots should fit him properly and not rub.”

His intense concentration began as a child. W. Emlen Roosevelt told the writer: “He would read a book in his boyhood with such utter absorption that no call would affect him, and the only way to attract him was to hit him on the back.” He literally observed “This one thing I do.”

His patient persistency was proverbial. While hunting in Colorado a dangerous lion sought such a refuge that Mr. Roosevelt had his guide let him over the precipice by his feet, and his guide says, “He killed the lion, hanging head downward, while I held him by the feet.” He once told Dr. Lyman Abbott: “Do you know, I am not a ready writer. No one knows how much time I put into my articles for *The Outlook*.”

He had a Christian conception of the power of the mind and spirit over the body—a truth as old as

Jesus and older and long practiced by the "spiritual" folk of the world. He needed no new "ism" to teach it. When he left Harvard a doctor who gave him a physical examination informed him that he had heart trouble and that he must not take vigorous exercise or run upstairs. Mr. Roosevelt replied: "Doctor, I am going to do all the things you tell me not to do. If I've got to live the sort of life you have described, I don't care how short it is." And he proceeded to do so, and in spite of the warning grew a sturdiness of body and spirit that simply fed on difficulties.

He steadily followed lines of hardihood and risk. He built his spirit as he did his body. His cowboy days came at such a critical time in his life and were so influential in "preparing" him that they will best illustrate the school in which he trained. He never, even at the last, claimed proficiency in horseback riding. He merely sat astride the most vicious beast with the same gritty grin that he "rode" the recalcitrant politicians when that was a part of his day's work.

One day a wild horse jumped a fence and threw him headlong. His arm was broken, but he remounted and did not notice it until another jolt caused the bones to slip so that the hand dropped out of place. At another time, a bucking "devil" fell backward on him and split the joint of his shoulder. But, he remarked, "On both occasions there was nothing to do but remount and go on, for often the nearest doctor was more than one hundred miles away."

At one time, while herding cattle, he was in the saddle for forty straight hours, changing horses five times and going through a rainstorm which kept him wet until the clothes dried on his back. At another time he rode one mount for twenty-four hours but at a slower pace. He endured hardness as a good soldier.

"Bill" Sewall insisted that Mr. Roosevelt was always "fair-minded." He early trained himself to take no advantages, and even under exasperating circumstances to see the other fellow's side. During a stiff boxing bout while a student at Harvard time was called and he dropped his hands. His opponent instead of stopping took advantage of this opening and put in a smashing blow that brought blood. The onlookers angrily cried, "Foul," and would have maltreated the offender, but Mr. Roosevelt rushed up, shouting, "He didn't hear. He didn't hear," meaning the "time" call of the referee. He was fearless in following his convictions and defending his rights.

He proved to the cow punchers that he was a "real" fellow. He lived on their "fare." He took orders from the chief of the drives and did team work. He endured their privations and entered into their sympathies and grew both physically and in personality betimes.

He became a stranger to fear. The Marquis de Mores, a neighboring ranchman of wealth, who, unlike Mr. Roosevelt, exploited the fact, was very jealous of Mr. Roosevelt and very ready to attribute wrong motives to his actions. One of Mores' men claimed self-defense in a murder trial while one of

Mr. Roosevelt's men was a witness to disprove the claim. Mores charged Roosevelt with trying to entangle him and proposed a duel. The bluff was called and rifles at twelve paces named—each to advance one pace until the other was killed. Mr. Roosevelt detested dueling, but he knew this would cure the bully; and it did, for he backed down and was docile afterward.

While Roosevelt was civil service commissioner, a fellow member from the South, who always carried a revolver, was exasperatingly obstructive and insulting, finally threatening gun play. Mr. Roosevelt wrote "Bill" Sewall that he recalled the Mores incident and "called" the obstreperous Southerner, who quailed in the same way as did the former "brawler."

Thus had his ranch life naturally developed a courage which, backed by a sense of right, ballasted by rare wisdom and untainted by selfishness, made him unafraid of the "beasts" or "bullies" at Albany and Washington.

Mr. Roosevelt recognized that he was the product of all these educative experiences. He remarked:

"I had to train myself painfully and laboriously not merely as regards my body but as regards my soul and spirit."

He said once to Mr. Leary: "My experience has been that the man who does not do his work is the kind who abuses his health and if alive, is not much good at sixty, or, for that matter, years before."

"There's a divinity that shapes our ends," and to the Christian it is not blind. The believer in God

recognizes daily events as signposts and follows the directions. There are no accidents in a divinely ordered life. Many incidents foretold the future and helped Mr. Roosevelt find the pathway.

Mr. Thayer, a fellow student, recalls a meeting of the Alpha Delta Phi, in Charles Washburn's room, when Theodore and he discussed lifework problems. Mr. Roosevelt affirmed: "I am going to try to help the cause of better government in New York city; I don't know exactly how." Mr. Thayer after recalled the fact that he then looked at him sharply and saying inwardly, "I wonder whether he is the real thing or only the bundle of eccentricities which he appears."¹

When later it came his turn to prepare a paper for the literary society to which he belonged, he chose for his subject, "The Machine of Politics."

Mr. Roosevelt was not primarily interested in partisan politics but finally chose a party because it offered the best obtainable means for effective service. While his father was a Republican, he was so independent that the bosses feared him. That party had been so long in power that corruption had become imbedded. George William Curtis led a group who rebelled at partisanship and were as a result insultingly styled "Mugwumps." Mr. Roosevelt joined them in opposing Blaine and came near to bolting with them. He was never a narrow partisan; he uncovered corruption in the "party" and finally cut away from it in an important campaign. During his student days a mock election for Presi-

¹*Life of Theodore Roosevelt*, Thayer, p. 20. Houghton Mifflin Company, publishers.

dent was held with Grant, Sherman, Blaine, and Bayard as candidates. His classmates say that Roosevelt voted for Senator Bayard, a Democrat.

While in college he refused to debate on the side of a question contrary to his convictions and insisted that such debates where contestants supported a side contrary to their convictions tended to develop insincerity among the students and to minimize "intensity of conviction." They were prone, he insisted, to become careless in forming or valuing well-founded convictions.

Unfortunately, a few years ago a college training was only sought by those expecting to become professional men. Mr. Roosevelt was again providentially prepared, for he expected to be a teacher, and consequently received a trained mind which later fitted him to be a more capable public servant. Otherwise, he would not have entered Harvard and so would have lost a large chain of helpful influences.

He was not a brilliant student, but he was a hard plodder. Mr. Thayer says:

He did fairly well in several unrelated subjects and achieved eminence in one, natural science. He had an all-round quality, . . . but he had also power of concentration and thoroughness.

Mrs. Robinson says that his college course broadened him but it also gave him association with men of his own age which had before been impossible because of his delicacy of health.

He entered the military competitions held on the grounds of the Watertown Arsenal but never drew

any prizes. This training, however, gave him a knowledge of military affairs which served him well when he entered the Spanish War.

He was mysteriously led to study the War of 1812 and thus to write a history of the navy while still a student in Harvard. This gave him invaluable information in preparing him for the organization work he did as assistant secretary of the navy, which probably insured early success in the war with Spain, since he trained the men to shoot straight, so that later they sunk the Spanish fleet very quickly. He selected Dewey and gave him secret orders to capture Manila. At the time he took the position his friends had advised him that he was too big to accept anything but a Cabinet position and that it would cheapen him to be merely an assistant—but he saw in it a good chance to “serve.”

Even his friendships at Harvard were predictive of his future. From childhood he always carefully picked his associates, thus securing unique and varied companions. He did not eat at Memorial Hall, Harvard, but formed a private boarding club of eight which held together for the full four years. Afterward the club furnished a doctor, a lawyer, a business man, a cotton broker, a railroad man, a corporation head (who was also a congressman), an invalid, and a President. No two followed the same profession. He was a close friend of George Von L. Meyer—later his Attorney-General. He opposed Robert Bacon for captain of the class crew. Bacon was elected anyway, and the second year he fought for him, quoting Lincoln about not swapping horses

in the middle of a stream; afterward he was his Secretary of State. Though Leonard Wood was a freshman in Medical School while Theodore was a senior in Harvard, yet they were congenial associates. Henry Cabot Lodge was an instructor in history whom Theodore at first disliked because he "marked the papers too hard" but afterward joined in an early political contest. Ex-Congressman Charles A. Washburne, a member of his boarding club, said, "The qualities I knew in the boy are the qualities most observed in the man." A little while before his decease, Mr. Roosevelt repeated an early and prophetic pledge: "I have kept the promise that I made to myself when I was twenty-one. That promise was to live my life to the hilt until I was sixty, and I have kept that promise."

Having completed college, he was ready for the next directive influence. It came. In the fall of 1881, he entered the law school of Columbia University. He studied in the law office of his uncle, Robert B. Roosevelt, who was chairman of the Committee of 70, in its fight against Boss Tweed and his gang. This uncle was a member of the Board of Aldermen and had been at one time minister to the Netherlands. He was a political leader of aggressive moral convictions, and naturally this atmosphere influenced Theodore. George Haven Putnam told me that soon after this time Theodore became a special partner in the publishing house of that name. "He brought to me a multitude of publishing plans, for the most part not practical, but when I turned them down he took it with good nature. . . . His exuberant and sug-

gestive personality so near me made it impossible to carry on my correspondence," said Major Putnam. He therefore suggested to the District Republican Committee that "Roosevelt would make an excellent representative in the Assembly." This led to his nomination, and in great delight he came in one Monday with the nomination made and said: "I am going into politics. I have always wanted to have a chance of taking hold of public affairs." There are other explanations but they do not preclude this one. He joined the local Republican Club and to beat a culpable boss he agreed to "run" when no one else could be found, at the request of "Joe" Murray.

Mr. Roosevelt is the only man ever elected President who was born and raised in a great city, except W. H. Taft, who was born in Cincinnati. City life is not conducive to health, initiative, or democratic mixing, though it may furnish the best possible school for the study of humanity to the right-spirited man. Mr. Roosevelt turned his hindrance into a help by appropriating all the advantages of the city and then, at a critical time in his life, going into the far West to take a postgraduate course in soul culture. His body was far from robust. His "faith" had been almost shattered by the sudden death of both wife and mother. He had been disgusted with the condoned corruption among the "respectable" men of his own class. He had been accustomed to an ease that threatened both his vigor and his democratic bearing. His bent toward a literary hermitage was growing. There was no un-

usual reason why he should go West. His pilgrimage can only be explained by a belief in God's leadership for an earnest man seeking his will. The Divine Hand was not absent in his selection of a companion who was to lead him out of his slough of despondency, in the person of "Bill" Sewall, who was brought to the ranch as manager. "Bill" told the writer: "My grandfather was a minister. One uncle put seven boys into the ministry. My own children are all members of the church." "Bill," while a student of the Bible, was not a formal religionist, but had a hardy faith in God, a noble set of plain ideals, and a rich and sweetened common sense. He was just the teacher that Mr. Roosevelt needed, as he studied in God's out-of-doors amidst primitive conditions and "nature-cured" men. Real men of the plains gave deference only to hardihood and character. "Roughing it" built the body, cleared the brain, constructed confidence, and destroyed softening artificiality. His sorrow sweetened instead of soured and God spoke out of the bushes in the quiet wilderness. Theodore Roosevelt was a new man and prepared for his work by his "herding" experience even as was Moses, that earlier leader, who passed through a similar experience.

And now came a succession of tests to try out his grit, his humility, and his ability. And he passed muster. First he met defeat for mayor, but here he gave a new note to campaigning; then followed appointment to the undesirable Civil Service Commission, where he exhibited a revolutionizing of public office; then came the police job which had

"broken" every man who undertook it but in which he inaugurated a new day for civic government; then he accepted the assistant secretaryship of the navy when he was big enough for a Cabinet appointment and was able to use his college-day researches; then he insisted on being a subordinate, lieutenant-colonel, in the Rough Riders, from which he arose to notable military efficiency. At last he seems to have been recognized, for he was elected Governor. (He was elected to office only three times after his legislative days during his whole career.) But again his humility was to be tested and he is "shelved" by being made Vice-President. To prepare for a possible future, he used even this "decorative" office by starting a law course under Justice White, but once more man proposed but God disposed, and at last he came to the highest place of influence. But even there he must "fight a good fight," and was destined later to stand almost alone amidst seeming defeat. He literally inherited the promise: "Thou hast been faithful over a few things, I will make thee ruler over many things" (Matt. 25. 21). Is there any man so wise that he dare affirm that Mr. Roosevelt did not, day by day, see the hand of God in all these preparatory steps and so rest confidently in the outcome, no matter what apparent defeats came?

Bill Sewall said to the writer:

When Theodore lost his wife and mother it almost unbalanced his mind. But he never noticed or was affected by the loss of material things. We lost one half of our cattle by drought, snow, and the unfair tactics of the big

herd owners. He lost nearly \$50,000 by the ranch venture. But he was never blue or complained about that. He divided all the profits but endured all the losses alone. He had absolutely no instinct for money. He allowed that to die while he developed instead the instinct for service which alone appealed to him. He expected to stay on the ranch permanently when he first came. But God had other plans. When he left the ranch he was clear bone, muscle, and grit and physically strong enough to be anything he wanted to be from President down.

While President, he journeyed to Yellowstone Park with John Burroughs for a brief vacation and rest. He left his secretary, physician, and secret service men outside the Park. Then, one quiet day, he requested the privilege of tramping off into a solitude to spend the day all alone. How did he spend such times? No one can declare dogmatically but a conclusion may be safely drawn from one incident related to me by Mr. Leary:

While campaigning in Canton, Ohio, Mr. Roosevelt suddenly disappeared and a reporter who told me about it finally found him kneeling beside the grave of William McKinley.

When I related this incident to Dr. Lambert, he said, "I could well believe that to be true from my knowledge of him." He believed in God. Why should he not go apart to take stock of his spiritual supplies and test his relationship to God? Elijah found that the still small voice of direction followed the "strong wind," the earthquake, and the fire. Why should other prophets be deprived of equal assurance and guidance when sorrows and storms shake their souls?

If so, then Mr. Roosevelt had such solaces. It was written of Moses "like one who saw the King Invisible he never flinched" (Moffatt translation). That fact can alone explain the life of Theodore Roosevelt.

CHAPTER V

THE ESSENTIAL OF SUCCESS

"If a man lives a decent life and does his work fairly and squarely so that those dependent on him and attached to him are better for his having lived then he is a success."—*Theodore Roosevelt.*

Righteousness exalteth a nation: but sin is a reproach to any people. *Prov. 14. 34.*

TO Mr. Roosevelt the very contest for the right was a knightly joust which itself gave thrill and joy. In an address he once said, "Aggressive fighting for the right is the noblest sport the world knows." He entered his campaigns in this spirit and turned life into a game where he did serious business with a happy heart.

He developed an instinct for right as an artist would the æsthetic nature or the mother the ability to intuitively interpret the needs of her child. John Burroughs relates a carefully planned attempt of political opponents at Albany to besmirch his character.

He was not caught. His innate rectitude and instinct for the right course saved him as it has saved him many times since. I do not think that in any emergency he has to debate with himself long as to the right course to be pursued; he divines it by a kind of infallible instinct.

As a "disciple" he had a right to claim the promise that the Spirit would guide "into all truth."

When Elihu Root left his Cabinet, though a very undemonstrative man, he wrote Mr. Roosevelt: "I shall always be happy to have been a part of the administration directed by your sincere and rugged adherence to right and devotion to the trust of our country."

Senator Lodge said:

Roosevelt was always advancing, always struggling to make things better. . . . He looked always for an ethical question. He was at his best when he was fighting the battle of right against wrong.

Senator Beveridge said: "Those who were near Colonel Roosevelt knew . . . that . . . the motive power within him was always ethical conviction."

Eugene Thwing, after saying, "The strength of truth was always the one secret of Roosevelt's great power," quotes him as saying: "We scorn the man who would not stand for justice though the whole world come in arms against him."

Jacob Riis reports a lady who said:

I always wanted to make Roosevelt out as a living embodiment of high ideals, but somehow every time he did something that seemed really great, it turned out, upon looking at it seriously, that it was *only just the right thing to do*.

Lemuel Quigg was told, when he came as Platt's messenger to question Roosevelt concerning his attitude if he became Governor, that he would try to get on with the organization, but that he would ex-

pect the organization to be equally sincere in helping when he was trying to do something for the public good. In a stiff controversy, he said, later:

I know that you did not in any way wish to represent me as willing to consent to act otherwise than in accordance with my conscience; indeed, you said you knew that I would be incapable of acting save with good faith to the people at large.

Vice President Coolidge said, in an address in New York: "Theodore Roosevelt never lapsed. He was against what he believed to be wrong everywhere."

While riding the range with one of his own cowboys, during the Dakota days, he came across an unbranded maverick which his cowboy caught, threw, and was about to mark with the Roosevelt brand. Mr. Roosevelt thereupon discharged the boy, who protested that he was working in the interests of his boss, and received the reply, "Yes, my friend, and if you will steal for me, you will steal from me."

He was always fearful in receiving financial remuneration lest he would not render commensurate service. When Lawrence Abbott closed the contract for him to begin his services with *The Outlook*, at \$12,000 a year—a good salary for *The Outlook* to pay but only one tenth of what other concerns offered—he put his arm around Lawrence and said, "Now that is very good of you, Lawrence, but do you really think you can afford it?" He refused to sign a contract with the *Metropolitan Magazine* at first because he could not see how a monthly periodical could profitably pay what they offered him for

an article every thirty days. He insisted, "I do not like being in the position of not being able to deliver full value," and he signed only when convinced.

Gerald Lee wrote of Mr. Roosevelt:

Other men have done things that were good to do, but the very inmost muscle and marrow of goodness itself, goodness with teeth, with a fist, goodness that smiled, that ha-ha'd, that leaped and danced—perpetual motion of goodness, goodness that reeked—has been reserved for Theodore Roosevelt. He has been a colossal drummer of goodness. He has proved himself a master salesman of moral values.

This sturdy personality was not an accident. The skyscraper stands because rooted in the eternal rocks and fibered by highly tempered steel ribs. He founded his life on the Rock of Ages and steel-ribbed his personality by moral standards of finest metal highly tempered in the fires of hottest testings. He accepted no substitutes nor permitted flawed materials to go into the structure. And so he stood, tall and strong, in the sunshine of approval or in the storm of most bitter vituperation.

Character is to right what brain is to thinking. Men easily and loftily assert that religion to them is contained in the Golden Rule. But it is a complex thing to apply it to daily problems. Mr. Roosevelt once said about one phase of its application:

The Golden Rule means that we ought to treat every man and woman as we ought to like to be treated ourselves. I say "ought to like" and not merely "like," for it certainly does not mean that we are to divorce unselfishness from foresight, common sense and common honesty.

At another time, in speaking of his intricate work at Albany, he said:

If I am sure a thing is right or wrong, why, then I know how to act; but lots of times there is a little of both on each side, and then it becomes mighty puzzling to know the exact course to follow.

A scholar is not made by two years or ten years of study but by a lifetime of study. A good man is built in the same way by a lifetime of watching, seeking advice, following the inner light and seeking more, and having found the right to fight for it every time to the death. To be equipped to know and to do the right is a big task. It cost Mr. Roosevelt as much to get this ability as it does anyone else. Only the shallow slide through life with ease.

The Israelites only blew away the hulk of nations decayed by wickedness when they destroyed the tribes on their march to the promised land. Theodore Roosevelt believed that he was a prophet warning America against the fate of these people and of Greece and Rome, and so he urged the nation to observe the laws of right as the *sine qua non* of existence. He therefore enforced righteousness in the same spirit that a patriot fought for the flag when it was in danger. This was an early ideal and is enforced in his "Oliver Cromwell"—where he insists that a nation loses its liberty by "licentiousness no less than by servility." This sin, he insists, is a sign of lost self-control and is therefore no different than if the helplessness sprang from a "craven distrust of its own powers."

He was very explicit here in naming a sin which is commonly condoned as the privilege of the free but which the world now learns brings the worst affliction known to the flesh.

Nothing could divert his assaults on dangerous practices. Patriotic thrills were stirring a meeting at Madison Square Garden held to welcome the representatives of the sane republic which immediately followed the overthrow of the Czar in Russia. A few days before, a number of innocent Negroes brought into Saint Louis as strike breakers had been mobbed and murdered by white strikers. When Mr. Roosevelt spoke, he arraigned the Saint Louis rioters in no uncertain manner. He declared that when Americans extend greetings to the representatives of a "new" republic, we should at the same time explain to them that such lawlessness as appeared in East Saint Louis is thoroughly criminal. The life destroying riots were as inexcusable, he insisted, even though they were Negroes, as were the outbreaks upon the Jews in Czar-ruled Russia. He declared that since this conviction was upon him, he could not keep silent, he must express condemnation for such deeds "that give the lie to our words within our own country."

When Mr. Gompers followed he undertook to excuse the rioters because employers were warned against bringing in Negro strike-breakers. Mr. Roosevelt was aroused and amidst a divided audience, he arose again and protested that similar excuses had been made by the Russian autocracy for the pogroms of Jews. And then amidst Gompers'

further explanations and much commotion, he righteously shouted:

Oh, friends, we have gathered to greet the men and women of New Russia, a republic founded on the principles of justice to all. On such an evening never will I sit motionless while directly or indirectly apology is made for the murder of the helpless.

Some questioned the delicacy of Mr. Roosevelt's actions, but such a situation could not be handled with gloves, and he merely used the weapons at hand to assail an un-American doctrine. He always did that whether he struck capitalist or laborite.

As early as 1894, in writing on the "Manly Virtues and Practical Politics," he said:

No amount of intelligence and no amount of energy will save a nation which is not honest, and no government can ever be a permanent success if administered in accordance with base ideals.

He developed the idea later in an article in *The Outlook*:

The foreign policy of a great and self-respecting country should be conducted on exactly the same plane of honor, of insistence upon one's own rights, and of respect for the rights of others, that marks the conduct of a brave and honorable man when dealing with his fellows.

From his address at Christiania, Norway, on his return from Africa under the subject of "Peace," it seems fair to conclude that he favored some kind of association of nations, for he said:

It would be a master stroke if those great Powers hon-

estly bent on peace would form a *League of Peace*, not only to keep the peace among themselves but to prevent by force, if necessary, its being broken by others. Each nation must keep well prepared to defend itself until the establishment of some form of international police power competent and willing to prevent violence as between nations.

He insisted that the "commonplace virtues" alone insure the perpetuity of a nation:

No prosperity and no glory can save a nation that is rotten at heart. We must . . . see to it that not only our citizens in private life, but above all, our statesmen in public life, practice the old commonplace virtues which from time immemorial have lain at the root of all true national well-being (*American Ideals*, Gilder, p. 271).

In an address at Grant's birthplace, Galena, Illinois, in April, 1900, he said, concerning the power of the nation to produce men like Lincoln and Grant to meet future crises of the nation:

The men we need are the men of strong, earnest, solid character—the men who possess the homely virtues, and who to these virtues add rugged courage, rugged honesty, and high resolve.

Explaining his rule in appointing men to office, he said:

If I am in such doubt about an applicant's character and fitness for office as would lead me not to put my private affairs in his hands, then I shall not put public affairs in his hands.

A well-known Democrat was working hard for the

passage of some righteous bills when Governor Roosevelt, who was helping him to get them enacted, was warned that in thus doing he was aiding the author, Mr. Coler, to strengthen himself as a rival candidate for Governor. He replied, "Maybe so, but he is *right* and he is going to have those bills if I can get them through the Legislature for him."

In his Pacific Theological Lectures, he said: "I ask you people here, whatever your politics may be, to be nonpartisan when the question of honesty is involved." And again:

One great realizable ideal for our people is to discourage mere law honesty. . . . The best laws and the most rigid enforcement will not by themselves produce a really healthy type of morals in the community. In addition we must have the public opinion which frowns on the man who violates the spirit of the law even although he keeps within the letter (*Realizable Ideals*, p. 24).

That is a bit similar to the Master's declarations concerning the "legal" dodges of the Pharisees. Such actions eat out the very fiber of fine citizenship. Crooks still wear the livery of "legality" and respectability.

He rightly concluded that dishonesty was a rapidly multiplying disease germ that made its willing victim an unreliable citizen, and so he says in the same lecture:

The minute that a man is dishonest along certain lines, even though he pretends to be honest along other lines, you can be sure that it is only a pretense, it is only expediency; and you cannot trust to the mere sense of expediency to hold a man straight under heavy pressure (*Realizable Ideals*, pp. 97, 98).

Believing that moral disorders were as dangerous to the nation as infectious sores were to the individual, he had no patience with anyone who claimed to know about corruption in public life and then went no further than to deal in innuendoes. When, therefore, a noted free-lance author made general charges against the government in a novel, he sent for him and said :

We shall have a government investigation; if your charges are right, I will change the conditions; if you haven't got the facts, I will brand you as a liar to the American people.

On entering the Legislature he believed that the prominent men who moved in the same circle with and were friends of his father were opposed to political corruption. He was rudely awakened to find that many "respectable" citizens were mixed up in crooked politics as well as in crooked business and defended it as "practical." Political graft was condoned all over America. But Mr. Roosevelt was a Daniel born for this hour, and he knew not how to grow strong on such "meat" as the henchmen served. He was Jehovah's man and accepted his menu.

When full grown he came to power and immediately made efforts to save his country by reading the foreboding signs of the times and commanding repentance.

A corrupt judge had written a prominent financier that he was "willing to go to the very verge of judicial discretion to serve 'your vast interests.'" Mr. Roosevelt introduced a resolution to impeach him

by name and arraigned the Attorney-General for neglect of duty. The Republican leader asked that the resolution be defeated, since reputations had been ruined in this way, and he wanted to give young Mr. Roosevelt time to think before pushing his loose charges. That night "wise" friends advised the young legislator to subside. But he only set his jaws and each day appeared on the floor with new motions and facts and regularly furnished the papers additional material. This aroused the State; and in spite of vilification and abuse, the young man whipped the evil forces, and the resolution passed by a big vote.

Everything else failing, the bosses endeavored to cow Mr. Roosevelt by hiring a big bully to beat him up. One evening as he was leaving the old Delavan House, where the legislators congregated, a hired thug, "Stubby" Lewis, coming out with a noisy crowd, collided with Mr. Roosevelt, and angrily asked why he ran into him. Before Mr. Roosevelt could answer, the bully struck out, but the blow never landed, for the trained boxer had soon given "Stubby" the beating of his life.

Mr. Roosevelt was greatly aided by the newspapers and favored them in every possible way. But he fearlessly assailed a type which he believed was doing great harm:

Yellow journalism deifies the cult of the mendacious, the sensational, and the inane, and throughout its wide but vapid field does as much to vulgarize and degrade the popular conscience as any influence under which the country can suffer. These men sneer at the very idea of pay-

ing heed to the dictates of a sound morality; as one of their number has cynically put it, they are concerned merely with selling the public whatever the public will buy—a theory of conduct which would justify the existence of every keeper of an opium den, of every foul creature who ministers to the vices of mankind.¹

After Mr. Roosevelt's first term in the Legislature, when it was found that he could be neither controlled nor cowed, an old friend of the family took the young man out to lunch and gave him fatherly advice.

He explained to Mr. Roosevelt that he had demonstrated in the legislature that he had unusual ability or he could not "have made the *reform play*" so effectively. Then he warned Mr. Roosevelt not to "overplay your hand" and that to stop now was to insure himself an influential position in business or law. He could thus join the "people" who "control others" and corral the real "rewards." He was thus advised to get out of politics and join the aristocratic group with whom he belonged.

Mr. Roosevelt asked some direct questions and found that the political ring was merely the puppet of a few rich men who really ran the country. Hence he came away more determined than ever to fight this "system," which was as dangerous and deadly as the Czarism of Russia.

When he was enforcing the law for Sunday closing, many were fearful lest when crime long condoned in the saloon was checked, revolution might result, even as they predicted over the enforcement of pro-

¹Lawrence Abbott, *Impressions of Theodore Roosevelt*, p. 28.

hibition. And so all classes, including some timid good people, pleaded with him to go slow and use discretion. But he would not compromise and replied that there was nothing about discretion in his oath of office and quoted Abraham Lincoln's words:

Let reverence of law be taught in schools and colleges, be written in primers and spelling-books, be published from pulpits and proclaimed in legislative houses, and enforced in the courts of justice—in short, let it become the political religion of the nation.

And he went straight on, fearlessly enforcing the law amidst abuse, threats, and often great loneliness.

Crooked business always thrives by assigning rigid righteousness to the realm of the impractical. He hit it when he said: "If there is one thing I dislike, it is the expression, 'Business is business,' especially when it verges on rascality." He again punctured the plea for preferential treatment made by "business":

The outcry against stopping dishonest practices among the very wealthy is precisely similar to the outcry raised against every effort for cleanliness and decency in city government, because, forsooth, it will "hurt business."

Business interests have always demanded special consideration, falsely claiming that commercial prosperity insured happiness and security. The moral diseases which destroyed Rome were nurtured amidst "business" prosperity. A plastering salve will not check the growth of a cancer; it requires a knife.

Germany would have secured a strangle hold on

America long ago if it had not been for President Roosevelt's fearless devotion to the Monroe Doctrine when blind "business" endeavored to dull our eyes to the facts. Mr. Roosevelt tells us that when he forced Germany to withdraw from South America:

Many of them, including bankers, merchants, and railway magnates, criticized the action of the President and the Senate, on the ground that it had caused *business disturbance*. Such a position is essentially ignoble. When a question of national honor or of national right or wrong is at stake, no question of financial interest should be considered for a moment. Those wealthy men who wish the abandonment of the Monroe Doctrine because its assertion may damage their business bring discredit to themselves, and so far as they are able, discredit to the nation of which they are a part.

When praised for his independent courage which led him unaided and unadvised to undertake a peace treaty between warring Russia and Japan, he minimized success as the sign of the rightness of an act. In a letter to his daughter, Mrs. Longworth, he tells her that he would have been laughed at and condemned if he had failed to bring peace, but now that he was successful he was overpraised and credited with being "extremely long-headed," when, in fact, events so shaped themselves that "I would have felt as if I were flinching from a plain duty if I had acted otherwise." At another time he said to Mr. Payne:

I often get credit for unusual wisdom, when the fact is that I always do what is right, and that turns out so well that they credit it to political sagacity. Right gives light that some men credit to other causes.

Mr. Roosevelt wrote "Bill" Sewall six months after assuming the governorship, assuring him that it took as much courage to fill his office as it did to go up San Juan Hill.

And he went against wrong so intrenched that only a man inspired and armored by God would dare to attack it. To him right was as vital as the heart is to life. He wrote a friend that when he came into the police department, "both promotions and appointments were made almost solely for money, and the prices were discussed with cynical frankness." The big Tammany leaders never even denied the newly announced agreement whereby the saloons were promised immunity from blackmail, until they paid the police in cash, for the privilege of remaining open on Sunday, provided that in the future they rendered absolute political support. Governor Hill, seriously considered as a candidate for President, condoned the passing of a Sunday closing law which was to be used, Mr. Roosevelt openly charged, for purposes of graft.

As shown when he "beat up" the hired thug, Mr. Roosevelt was ready to meet his opponents with physical courage which he had built up for use when that was necessary. One day he secured the heavy leg of a chair and laid it close at hand while he presided over a committee accredited to be corrupt. When they refused to report out a worthy bill either favorably or unfavorably because they first demanded pay, he arose, put the bill in his pocket and said he would report it. Angry murmurs over lost pelf arose, but with the chair leg grasped in his

hand, he walked calmly out of the room unmolested.

When the Legislature, because it was controlled by the corporations, refused to pass his franchise tax bill, he sent a message to the Speaker, who tore it up in his messenger's face. He sent a duplicate and warned the Speaker that if it was not read by him, it would be read from the floor by some member, and if that plan failed then he himself would come and read it. After that it was read, and the bill passed.

Dean Lewis describes his calling at Mr. Roosevelt's office while he was assistant secretary of the navy. He found Mr. Roosevelt in spirited conversation and tried to hastily withdraw. He recalled him, however, and he recognized the one being lectured as a prominent lawyer and an officeholder in a former administration. Mr. Roosevelt was arraigning him vigorously for selling the government a rotten ship and trying to sell another. When the lawyer tried to mention his clients, Mr. Roosevelt said, "I congratulate them on having an attorney who will do work for them which they wouldn't have the face to do for themselves." Then telling him that the boat already bought was worthless, he adds, "It will be God's mercy if she doesn't go down with brave men on her—men who go to war to risk their lives, instead of staying home to sell rotten hulks to the government." That was a sample of many "dressings" given to "respectable" crooks. He had an uncanny way of uncovering evil trails.

But with it all he kept his sweetness of nature and

his gentleness of heart. Rudyard Kipling might well cable, "For me it is as if Bunyan's 'Great-Heart' had died in the midst of battle."

He believed that laws should be righteous and then nothing should excuse their non-enforcement. He knew no exceptions and so he enforced the Sunday saloon law in New York. Under a new enactment the mayor was empowered to remove the Tammany-controlled magistrates. Mayor Strong did so, and the new ones were to be seated Monday, July 1. Mr. Roosevelt announced, amidst the speechless consternation of saloonists and the stiff opposition of most of the people and the active support of almost none, that on Sunday, June 30, the saloons must close. The results were amazing under his relentless purpose and skillful management. Benefits were everywhere reported. As a result, Sunday-closing campaigns spread over the nation and everywhere brought better conditions. This helped show the possibilities of a dry nation and so aided national prohibition.

Chauncey Depew claims to have won the bosses over to the nomination of Mr. Roosevelt for governor. The discovery that one million of the nine set apart to build canals had been stolen convinced Platt that the party was doomed. Depew, called into conference, was told that Odell had suggested Roosevelt and Platt objected, "He has always been uncontrollable either by the party organization or his superiors, and I am afraid he might be most dangerous to our organization." Depew replied: "He is the only man you can elect. When the heckler

asks about the theft of a million dollars, I will reply, 'We have nominated for Governor the greatest thief-catcher there is in the world. As police commissioner he cleaned up New York. He will find out the State thief and punish him.'” Platt answered, “That settles it.” His very methods which they had assailed as impractical saved the day for them.

In 1903, in an address at the dedication of a monument to General W. T. Sherman, Mr. Roosevelt said:

We can as little afford to tolerate a dishonest man in the public service as a coward in the army. The murderer takes a single life, the corruptionist in public life, whether he be bribe-giver or bribe-taker, strikes at the heart of the commonwealth.

It was natural, therefore, that he attacked dishonest officials wherever found. Bribery and graft were so common that they had even entered the United States Senate. No one had the temerity to attack them there, however, until President Roosevelt backed up the prosecution which led to the expulsion of two dishonest senators. One of them had accepted fees in arguing fraudulent land cases. Land had been “stolen” by bribery for so many years that it came to be considered legitimate. This senator in extenuation produced a contract showing that his partner was to receive all fees, but the water-mark on the paper betrayed the fact that the paper had been manufactured long after the date of the contract. It had really been made after he was a senator.

A great "Trust" was also caught stealing from the government. Parr, a customs inspector, growing suspicious, investigated and found that each of the seventeen scales was filled with a secret spring which when manipulated by the trust's representative reduced the weight of the sugar when the duty was collected. The trust was prosecuted and paid the government over two million dollars it had stolen in this way. The whole "case," step by step, was regularly reported direct to the President. "Influence" nearly shunted Parr off the trail, but Mr. Roosevelt, learning of it, kept him on the job.

When guilt was clearly proved and there was no evidence of repentance he had no sympathy with the practice of showing clemency and so he condemned the pardons so freely granted soon after he left the Presidency. He objected that the criminals were all pardoned and escaped long sentences on the ground of ill health, which he felt was a subterfuge. They were proven guilty of the worst offenses, ranging from "a crime of brutal violence" to "the crimes by astute corruptionists." He felt, therefore, that the community as a whole had been done a grave injustice by these pardons and that the effects would be "far reaching in their damages," because their crimes had thus been minimized.

When Mr. Roosevelt returned from Africa he sincerely desired to enjoy his home and do literary work; but when Mayor Gaynor spoke words of welcome, the day he landed, the urge of service could not be silenced and he said:

And I am ready and eager to do my part, so far as I am

able, in helping solve problems which must be solved if we of this, the greatest democratic republic upon which the sun has ever shone, are to see its destinies rise to the high level of our hopes and its opportunities.

To be willing to loaf was to him a sign of moral ill-health in a world where so much waited to be done. He commended the man who would employ his leisure in "politics or philanthropy, literature or art." Then he continued:

But a leisure class whose leisure simply means idleness is a curse to the community and in so far as its members distinguish themselves chiefly by aping the worst—not the best—traits of similar people across the water, they become both comic and noxious elements to the body politic (*American Ideals*, p. 25).

He revealed his wide-reaching service-ideals in the social program of the Progressive Party which he wrote. It favored workingmen's compensation laws, insurance against sickness and nonemployment. It prohibited child labor, provided a minimum wage and safety and health protection for the various occupations. It interdicted night work for women and young persons and prescribed one day's rest in seven and not more than eight hours work out of twenty-four for toilers. Mr. Roosevelt's address supporting this program was punctuated with applause one hundred and forty-five times. The reforms proposed were so much in line with the kingdom of God that it was appropriate for the Progressive convention to close by singing, "Praise God, from whom all blessings flow."

He held for the nation ideals of service for the whole world even as he did for the individual to his nation. He was therefore eagerly active in negotiating peace between Russia and Japan and in returning a part of the Chinese indemnity fund. He urged the duty of aiding Cuba and heartily favored our entrance into the Philippines. Other countries fattened themselves through their territorial administration of backward sections, but he insisted that it was America's duty to develop these weaker people and to teach them to walk alone.

Mr. Roosevelt commended the English and Dutch administrators of Malaysia but emphasized the fact that the profit coming to the Europeans was the first consideration, while with us our sole purpose was to benefit the Filipinos even to our own detriment.

He insisted that the ideal had never been filled by any other nation and was so high that few, if any, governments in Europe believed that we would actually give the Cubans self-government and fit the Filipinos to govern themselves.

With this theory of our nation's place in the world, he early saw the necessity of America entering the World War and so he said:

I have a firm conviction that our nation has been divinely called or favored to show to Germany and her allies that they cannot continue in their criminal policy indefinitely without answering for all the suffering and devastation that have been caused (*The Great Adventure*, p. 198).

National and individual success survives and

thrives only when ideals and effort are bent toward service and follow the rules of righteousness, which are the laws of God. That was the theory that inspired and directed all of Mr. Roosevelt's activities.

CHAPTER VI

A HUMBLE SELF-CONFIDENCE

"The difference between a leader and a boss is that the leader leads and the boss drives."—*Theodore Roosevelt*.

For God has not given us a timid spirit but a spirit of power and love and discipline.—*2 Tim. 1. 7* (Moffatt's translation).

THEODORE ROOSEVELT stood out conspicuously like an officer leading troops into battle as a leader of righteousness; he was a veritable David in courage. His confidence grew out of a consciousness that he was furnished to perform his providentially assigned tasks. He sought advice about the "how" to put a conviction into effective form, but he never asked about "expediency" if he was sure it was right. Fear paralyzes many possible leaders. False humility often checks progress, ruins a career, and defeats a campaign. God's command to "go forward" should always be answered by "I can."

When Mr. Roosevelt had left earth and been carried to his humble cemetery a copy of the poem "The Deacon's Prayer," by Samuel Valentine Cole, was found among treasured papers with many lines scored. Here are three of the important stanzas, voicing the "prayer." They are reproduced by permission of the author:



Underwood & Underwood Studios, New York

THE SIMPLE MARBLE SLAB WHICH MARKS MR. ROOSEVELT'S LAST RESTING PLACE

"Not one who merely sits and thinks,
Looks Buddha-wise, with folded hands;
Who balances, and blinks, and shrinks,
And questions—while we wait commands!
Who dreams, perchance, that right and wrong
Will make their quarrel up some day,
And discord be the same as song—
Lord, not so safe a one, we pray!

"Nor one who never makes mistakes
Because he makes not anything;
But one who fares ahead and breaks
The path for truth's great following;
Who takes the way that brave men go—
Forever up stern duty's hill;
Who answers 'Yes,' or thunders 'No,'
According to thy holy will.

"We want a man whom we can trust,
To lead us where thy purpose leads;
Who dares not lie, but dares be just—
Give us the dangerous man of deeds!"
So prayed the deacon, letting fall
Each sentence from his heart; and when
He took his seat the brethren all,
As by one impulse, cried, "Amen!"

It is quite clear that he recognized in these words the ideal which he tried to follow.

Of course egotism tempts every capable person. Mr. Roosevelt confessed that early success in the Legislature turned his head. He told Mr. Riis:

I suppose that my head was swelled. . . . I took the best "mugwump" stand—my own conscience, my own judgment were to decide in all things. I would listen to no argument, no advice. . . . When I looked around, before the session was well under way, I found myself alone.

. . . "He won't listen to anybody," they said, and I would not. . . . I looked the ground over and made up my mind that there were several other excellent people there, with honest opinions of the right, even though they differed from me. I turned in to help them, and they turned to and gave me a hand. And so we were able to get things done.¹

He laughed with the rest when one of his boys said, "Father never likes to go to a wedding or a funeral, because he can't be the bride at the wedding or the corpse at the funeral."

An egotistical man is always irritable and complainful over being thwarted. "Bill" Sewall said, "Mr. Roosevelt was never irritable and he could not endure people who were." Major Putnam aptly said, "Colonel Roosevelt had many traits that he admired in Andrew Jackson, but his real sweetness of nature saved him from arousing the antagonism that Jackson had frequently provoked."

He saved himself from too great concern over any particular contest by absorbing himself in an extraneous matter. When the Century Magazine published a notable article about the ancient Irish Sagas, someone asked Mr. Roosevelt how he happened to write it. He explained that Congress was in a bitter contest over his action in the Brownsville Negro soldier murderers' case and, "I knew that it would be a long and possibly irritating business if I followed it; so I shut myself up, paid no attention to the row, and wrote the article."

Mr. Roosevelt was so quick in perception and so

¹Lawrence Abbott, *Impressions of Theodore Roosevelt*, pp. 44, 45.

economical of time that he often seemed to ignore others when he had really digested their suggestions. A great leader must take positions and often stick to them so tenaciously as to appear stubborn. He once said, "Go ahead, do something, and be willing to take responsibility."

We must command respect by our bearing and confidence. The cowboys frequently taunted Mr. Roosevelt about his glasses. His usual policy was, "Do your job and keep your mouth shut." But during a round-up, when a Texan was peculiarly insulting in dubbing him a dude, Roosevelt strode up and said, "You're talking like an ass," and drew his gun, saying, "Put up or shut up! Fight now or be friends." The cowboy apologized and later joined his outfit. This attitude he carried into his public life.

When assailed for acting on his own judgment in the plan for the naval trip around the world, he admitted that he acted in that matter as he did in taking Panama without consulting the Cabinet, for he insisted, "In a crisis the duty of a leader is to lead" and not to dodge behind the "timid wisdom of a multitude of councilors."

It was charged that as President, he interfered to secure legislation just as Wilson and Harding did afterward. Answering the charge, he said, "If I had not interfered, we would not have had any rate bill,"—or beef packers, or pure food, or consular reform, or Panama Canal, or employers' liability bills. He considered it his duty as the chosen leader of the nation to secure legislation and enforce laws

that would benefit the people and "favor the growth of intelligence and the diffusion of wealth in such manner as will measurably avoid the extreme of swollen fortunes and grinding poverty."

When Mr. Roosevelt was charged with a desire to boss the country, he replied, "I am a leader. I am not a boss. The difference between a boss and a leader is that the leader leads and the boss drives." He honestly believed he was gifted as a leader and was serving under Jehovah's orders as certainly as were Israel's leaders.

Mr. Loeb told the writer:

Mr. Roosevelt's fervor of intense patriotism was sometimes taken for egotism. He never had the least trace of the real thing. No man was ever so ready to give credit to the other fellow. He always made Garfield and Pinchot feel that they were doing the job. He wanted them to have full credit. That is the way he attracted and held really big men to him.

Mr. Pinchot told the writer:

Mr. Roosevelt was most generous in giving credit to other people. He had less pride of opinion than any man I have ever known. His one outstanding characteristic was humility of mind. He was accustomed to say that a thing was not worth fighting for that was not worth being beaten for.

He considered it as legitimate to earn a living from politics as from medicine or law provided only that "the politician puts service to the state as his main object." Ability to fill an office, not party "pull," should, therefore, settle a candidate's availability. While a member of the Civil Service Com-

mission, so unpopular among the politicians, he wrote his sister explaining that he felt it to be his duty to accomplish something worth while either "in politics or literature" because he had premeditatedly given up the idea of entering a "money-making business."

He naturally used every method to remind the people what he had accomplished so that they would keep him at the job. He also drew courage and inspiration from achievement along this line as the lawyer would in winning a case or the merchant in closing a notable sale.

After the sweeping Republican Congressional victory in 1918 following President Wilson's reelection, the editor of the Metropolitan Magazine found Mr. Roosevelt in bed suffering from "a bad attack of sciatica" with much pain but jubilant over the victory, which he said was not so sweeping as to give the reactionaries too much confidence. And referring to himself and the Progressives, he said, "And don't forget that we did a lot to bring this victory about."

He was greatly dependent on his friends for encouragement. He was nominated by acclamation in 1904 and he seemed to be almost as unanimously popular with the people of the nation; but even then he at times seriously doubted whether he would beat Judge Parker. At one of these depressed times he confessed anxiety in a letter to John Hay but concluded that whatever came, "How can I help being a little proud when I contrast the men and the considerations by which I am attacked, and those by which I am defended?"

He was really aggravated by the constant charges that his public career was a mere accident; and it was a jubilant voice which declared to Mrs. Roosevelt, after his sweeping victory in 1904, "Now, my dear, I am no longer an accident."

He had, however, no false and artificial notions about his own gifts and ability. He felt a keen responsibility to the Creator who had intrusted him with gifts. He said one time:

I know the very ordinary kind of man I am to fill this great office [President]. I know that my ideals are commonplace. I can only insist upon them as fundamental, for they are that. Not in the least doing anything great, I can try, and I am trying, to do my duty on the level where I am put, and so far as I can see the way, the whole of it.

He was far more tractable than most people imagined.

The editor of the Metropolitan said that next to his intense "patriotism the thing we felt about the Colonel was his modesty and perfectly natural feeling of being on a footing of equality with everyone in the office from the office boy up." When it was suggested that an article on "Labor" was too long, he graciously and promptly tore up the first ten pages.

Mr. Van Valkenburg told the writer:

He was never satisfied with a speech, but would work it over again and again, after posting himself very carefully on the subject. He never delivered a speech until he had submitted it to a group of friends, who often cut out long passages. He would heartily thank them and say the speech was greatly improved.

"Bill" Sewall told me, "He would not argue at all but would own up immediately if in the wrong." Mr. Pinchot insisted that it did not hurt his pride to "reverse himself when found wrong."

The Hon. Oscar Straus gave me an illustration of President Roosevelt's promptness in changing his mind when new and convincing evidence was presented. Before Mr. Straus came in the Cabinet the President had openly and vigorously supported the bill to provide a literacy test for immigrants. Mr. Straus was opposed to the bill and gave, among others, the following reason:

Some of the worst immigrants that enter our shores can read and write, while often the best can do neither. Many Europeans are illiterates because of bad economical conditions. When they have ambition, under those circumstances, to come to America they usually aspire to secure an education and see to it that their children are promptly and properly educated.

To prove this, he showed that there was more illiteracy among American born than among foreign born. When a strong Boston organization called upon the President, urging him to again back the bill, he told them that Mr. Straus had presented evidence that had caused him to change his mind and he withdrew his support.

John Hay, while Secretary of State, wrote in his diary, November 20, 1904, that he had just gone over the President's message and made many suggestions and omissions, adding, "He accepted my ideas with that singular amiability and open-mindedness which forms so striking a contrast with the general idea

of his brusque and arbitrary character" (Washburn, p. 118).

Mr. Stoddard, his intimate adviser, during the trying last ten years of his life, when so many thought him stubborn, said to me: "I never met a man in public life who took advice as he did. In fact, he took it far too easily at times." He approached the state which the Master approved when he said: "Blessed are the meek, for they shall inherit the earth," but the "meek" were not cringing crawlers.

Lawrence Abbott, however, stresses a fact in which others agree when he says:

I do not mean to give the impression that he altered his mind frequently. On matters of principle he could be as fixed as adamant. But in methods of putting a principle into effect he habitually sought counsel and was eager to adopt suggestions.

He endeavored to find the best way to word and put into effect his deep-rooted convictions, which he seldom changed. Mr. Richberg, a party leader, a close associate in political matters, said:

When I first engaged in intimate political work with Colonel Roosevelt in 1913, I was amazed to observe his modesty of judgment, his readiness to consult with others, his consideration for the opinions of less informed men, and his careful deliberation before taking action.

Dr. Lambert related an incident of a speech which the President read to him one night:

I told him, "You are using a sledge hammer to kill a fly.

You would accomplish more if you used ridicule instead of abuse." We discussed this for some time and he failed to agree with me. The next morning he greeted me with, "Well, I accepted your suggestions and worked until 3 A. M. to write the speech over."

Soon after his installation as President he formed a "newspaper Cabinet," composed of correspondents with whom he discussed the most serious problems. They were pledged to secrecy and when a matter was "released" they agreed to treat it sympathetically. He wanted to get the viewpoint of the masses through the brains of these alert newspaper men.

W. Emlen Roosevelt said to me:

I once asked Theodore why he associated with so many scalawags such as I met at his house. He replied, "Yes, I know they are not flawless, but they have some noble traits and I want to get their viewpoint."

He wanted to see the world through as many eyes as possible. Pastor and pugilist, politician and professional man, college folk and the untutored—all interpreted for him.

He refused to accept special favors as due his office or his public position. For example, all firearms carried into Yellowstone Park were to be "sealed" to avoid use. The President promptly turned his over, but being recognized, the gatekeeper handed them back unsealed. But Mr. Roosevelt insisted that he be treated just as any other citizen, and his guns were sealed.

He never put his own interests first—like his Lord he always sought the common good.

On his return from Africa he received two thousand invitations to lecture in various places and for fabulous sums. But he saved himself instead for public service and refused all of these invitations.

After the way was closed for him to fight in France an invitation from high officials came urging him to visit that land. If ovation-hungry, he rejected a feast, for he said: "They would give me a great reception. . . . I have a horror of being a spectator while other men are fighting."

When the Rough Riders were organized, Secretary of War R. A. Alger, a loyal friend of Mr. Roosevelt, proposed that he be made colonel while Leonard Wood, who knew military tactics and could do the actual training, be made lieutenant-colonel. But he refused to accept an office he could not fill and went in instead as lieutenant-colonel.

Mr. Roosevelt campaigned efficiently for Benjamin Harrison, who wanted to give him an undersecretaryship in the State Department. But Blaine, the Secretary of State, whom he had once opposed, and who was unreconciled, refused to approve the plan. Only an obscure place on the unpopular Civil Service Commission was offered; but he saw an opportunity to serve and did not hesitate a moment. Selfish pique had no place in his life; he took the humble place as quickly as the conspicuous if it was then his largest place of service.

When the heaviest disappointment of his life came in the refusal of President Wilson to allow him to fight he immediately issued a statement to the men who had offered to enlist under him:

As good American citizens we loyally obey the decision of the Commander-in-Chief of the American army and navy. The men who have volunteered will now consider themselves absolved from all further connection with this movement. Our sole aim is to help in every way in the successful prosecution of the war, and we most heartily feel that no individual's personal interest should for one moment be considered save as it serves the general public interest.

There is here no sulking or bitterness coming from poisoned pride.

He did not require political agreement as a sign of ability as do some small, selfish politicians. Mr. Thayer was once embarrassed by the cordial friendship of his old classmate because he felt compelled to confess that he had not voted for him at the previous election. "Bill," said Mr. Roosevelt, "the man who can write *The Life of Cavour* can vote for anybody he pleases so far as I am concerned. What has your politics to do with my appreciation of your great book?" Another zealous supporter was protesting against his friendliness with Lodge while that senator was opposing some administration measure. Mr. Roosevelt replied, "I should talk to Lodge about books if we disagreed on the Ten Commandments."

Governor Hadley, of Missouri, was a loyal supporter in the Chicago convention but refused to follow him out of the party. Mr. Roosevelt was big enough to recognize the Governor's unusual dilemma and felt no blame for him when others could not excuse him. Dean Lewis, an eyewitness, tells us that when Hadley came to say good-by and to

declare his alignment with Taft, all of the other men stood like graven images, not even noticing his presence. But Mr. Roosevelt greeted him cordially and took him aside for a private talk. "There was not a trace of resentment in his manner, and I do not think he felt resentment."

He opened a window into his heart when he wrote his political adviser, Mr. Richberg:

You really please me when you say that you do not believe that I care for the political cost to myself. My dear Richberg, I think I can conscientiously say that I have always been willing to sacrifice my own political chances for a national object which I consider of sufficient weight.

That was indeed the attitude of a sincere disciple of the Nazarene. He as rigidly enforced his ideas of justice when he was to suffer as he would when another was the victim. Through a peculiar provision in the Massachusetts primary law, the eight delegates at large pledged to Mr. Roosevelt were elected, yet at the same time through the failure of Mr. Roosevelt's friends to vote on the subject of actual candidates the popular vote of the State, which the primary also provided for, favored Mr. Taft. Mr. Roosevelt immediately issued a statement saying that he would expect his eight delegates to follow the instructions of the popular vote and support Mr. Taft.

He seemed never to think of himself first. When his carriage was hit by a trolley in Massachusetts and a secret service man was killed, he looked first after the injured and then gave instructions to notify

the Associated Press that the President was uninjured, so that the possible fears of the people might be allayed. His own shin bone was so injured that he suffered pain and inconvenience from it for the rest of his life, but he said nothing of it at the time.

During a friendly boxing bout with a cousin of Mrs. Roosevelt, while he was in the White House, a glancing blow extinguished the sight in one eye. He did not mention the matter for years, saying afterward that he feared the knowledge of the mishap would make the young man feel badly. After an operation, in the spring of 1918, he lost the hearing of one ear, but the public did not know that.

"Bill" Sewall said to me:

He was never what I considered a sturdy man. His energy and will carried him forward. He never thought of taking care of himself but just did what he wanted to do if it was a part of his day's work. But the time came when he taxed himself too greatly. He admitted to me that his South American trip was evidently a mistake—but that was stated confidentially.

His self-forgetfulness is vividly shown in his South American sickness. A canoe was caught in the rocks, and he, working waist-deep in the water, injured the shin bone which had been hurt in the Massachusetts trolley wreck. Fever developed and he, "in his weakened condition, was attacked by a veritable plague of deep abscesses." He was so ill that he could not be moved, and since the provisions were rapidly diminishing and no supplies could be secured in the neighborhood, he seriously considered taking his own life rather than detain and endanger

the whole party. But finally they moved with Mr. Roosevelt in a canoe covered with a canvas and so weak he could not splash water in his face. But Kermit wrote: "He was invariably cheerful and in the blackest times ever ready with a joke. . . . He gave no one any trouble."

When he was shot at Milwaukee, while campaigning as the Progressive candidate for President, he at first sank back, but seeing the crowd struggling with his assailant, quickly forgot himself and arising, said, "Do not hurt him, but bring him to me." Someone then urged him to go at once to the hospital; but he insisted that the waiting crowd in the hall must first be considered and went there. When ready to speak he pulled his speech out of his pocket to find it perforated with the bullet. One hundred sheets of paper had probably saved his life. He was shocked for a moment as he recognized this fact, but quickly recovered and went on with his speech. He talked for an hour and a half while bleeding from a bullet in his breast which, by the way, he carried to his death. He was not, however, merely impulsive even in this, for his rare foresight was used even here, as is shown in a note to Henry White, former Ambassador to Italy and France, who called him "foolhardy":

You know, I didn't think I had been mortally wounded. If so, I would have bled from the lungs. But I coughed hard three times and put my hand to my mouth; as I did not find any blood, I . . . went on with my speech.

He seemed to prepare for everything. Mr. Van Valkenburg told me:

He was attending a celebration of his dear friend, Father Curran, at Wilkes Barre, Pennsylvania. The Father, Theodore, and I were riding in a motor through the cheering crowds. The President was standing up bowing to the crowd and singing a Negro ditty while he did so. Suddenly a big fellow rushed up and jumping on the running board reached for Mr. Roosevelt. In a moment the President caught him and by jiu jitsu, threw him off in a flash. I asked him, "How could you act so quickly?" He replied, "I think out and talk over with Mrs. Roosevelt such possible attacks in advance and am ready when they come. I was thus also prepared for the shooting at Milwaukee."

As an outstanding leader he recognized his indebtedness to the public and so safeguarded himself.

In the Milwaukee speech with death facing him and even while increasing the risk by speaking, he said: "I tell you with absolute truth, I am not thinking of my own life, I am not thinking of my own success. I am thinking only of the success of this great cause." Continuing, he said:

I do not care a rap about being shot, not a rap. I have had a good many experiences in my time, and this is only one of them. What I do care for is my country. I wish I were able to impress upon our people the duty to feel strongly, but to speak truthfully of their opponents. . . . I say now that I have never said on the stump one word against any opponent that I could not substantiate, . . . nothing that, looking back, I would not say again.¹

Only the poise that comes from unselfish service inspired by the faith in the Master could make such a declaration while facing death.

¹*Impressions of Theodore Roosevelt*, Lawrence Abbott, p. 297.

He depreciated the credit given him for his self-forgetfulness when shot, and said:

But a good soldier or sailor, or for the matter of that, even a civilian accustomed to hard and hazardous pursuits, a deep-sea fisherman, or railway man, or cowboy, or lumberjack, or miner, would normally act as I acted without thinking anything about it. I believe half the men in my regiment at the least would have acted just as I acted. Think how many Bulgars during the last month have acted in just the same fashion and never even had their names mentioned in bulletins.

He immediately remembered his future engagements and recalled ex-Senator Beveridge to take his speaking dates. He affirmed that now, as in the sixties, it is "not important whether one leader lives or dies. It is important only that the cause shall live or win. Tell the people not to worry about me, for if I do go down another will take my place." And again: "If one soldier who happens to carry the flag is stricken, another will take it from his hands and carry it on."

Is it any wonder that the beckoning and inspiring ideal of such a life was Abraham Lincoln? When he was inaugurated as President in 1904 he wore a ring containing a lock of Lincoln's hair, a new evidence of his finely tempered sentimental nature. He had received it with a letter from John Hay, who assured him that the hair in the ring had been taken from the head of Abraham Lincoln by Dr. Taft on the night of the assassination and that he himself had received it from the son of Dr. Taft. He as-

sured him further, as he urged him to wear it, that Mr. Roosevelt was "one of the men who most thoroughly understood and appreciated Lincoln." Mr. Lincoln's and Mr. Roosevelt's monograms were both engraved on the ring.

John Hay knew Lincoln as well as any man through his intimate acquaintance as his secretary, and he knew Mr. Roosevelt from his youth up; hence the tribute was a high one, and its full effect was not lost, for afterward Mr. Roosevelt, referring to the fact that the ring was on his finger when the Chief Justice administered the oath of office taken when he was sworn in as President of the United States, said he often reminded John Hay that the presence of the ring at that time deeply impressed him. He affirmed that it led him to secretly resolve to constantly interpret the Constitution in the spirit of Abraham Lincoln as a "document which put human rights above property rights when the two conflicted."

A little later, he explained to Henry F. Pritchett that the vision of Lincoln greatly affected as he seemed to see him in the "different rooms and halls." He explained that "so far as one who is not a great man" could do so he modeled after the "great" Lincoln and tried to follow his policy. Then he bursts out in a wish for Lincoln's invariable "equanimity. I try my best not to give expression to irritation but sometimes I do get deeply irritated."

He was so absolutely true to his convictions and so earnestly supported them, no matter whether success or failure faced him, that he appeared to some

practical men as stubborn. Mr. McGrath, his secretary during the "Progressive" days, told me:

Mr. Roosevelt knew before campaigning in 1912 that he would be defeated. Yet he kept a happy and hopeful spirit, affirming that his party was right. Though he carried a large personal vote, few others were elected, and he knew that this meant the ultimate collapse of the party. Nevertheless, he loyally spoke for the local candidates in 1914 as a personal debt to them. During all of these disappointments he showed no irritability and never became sour. Though blow came after blow, yet he was never even groggy.

He was standing on the Rock of Ages and so stood firmly.

He never—even for the sake of harmony—"swallowed" his convictions. Even after returning to the Republican Party, he retained his Progressive social program. Mr. Van Valkenburg was called to the hospital to criticise his "keynote" Maine speech in 1918. The doctor allotted him fifteen minutes but Mr. Roosevelt held him for an hour while he talked over the speech. When it was completed, "Van" found that it contained all the items of social plans contained in the original Progressive platform and wrote Mr. Roosevelt that the reactionaries would never approve it. But later, he wrote "Van" that he had submitted the speech to three noted standpat Republican leaders who had opposed him as a Progressive and added, "The joke is that they approved every word of the speech without a single suggestion."

It is possible to be egotistically stubborn about

simplicity and a much boasted "democracy." One can be as objectionable in ill-fitting clothes and crude manners as in the habiliments of a fop. Mr. Roosevelt accepted the customs of English royalty like a gracious gentleman while among them in an official capacity. He was the representative of the United States at the funeral of Edward VII; and his secretary, fearing he would object to some of the proposed trappings and pomp, called him into conference when his representatives could not agree about "parade" details. He replied:

Why, Mott, I appreciate your thoughtfulness, but I am here as an ambassador, not to do what I like but what the English people like, as the contribution of my country to the respect which the world is paying to the memory of the King. If the people want me to, I'll wear a pink coat and green-striped trousers!¹

But there was no flunkeyism about his own home. He did not even have a "butler" or a "footman." Rosy-cheeked girls answered the door, while colored Charley Lee handled the "reins" or the "wheel." An old-fashioned cook—no foreign dignitary—prepared the meals.

A "good-fighting man" General advised Mr. Roosevelt, when he entered the Spanish War, to get a pair of black-top boots for full dress, as they were "very effective on hotel piazzas and in parlors." He affirmed: "I did not intend to be in any hotel. . . . I had no full-dress uniform, nothing but my service uniform."

¹*Impressions of Theodore Roosevelt*, Lawrence Abbott, p. 297.

But when the standing of his country was at stake he could insist on the smallest details of social etiquette. At a White House state dinner, Holleben, the German ambassador, suggested that Prince Henry, as a Hohenzollern representing the Kaiser, should walk out to dinner first. Mr. Roosevelt replied, curtly, "No person living precedes the President of the United States in the White House."

He always longed for the quiet of home life, which many believed he did not covet. He wrote Kermit, after the Progressive defeat, that while people would not believe that he had not been so happy for years as since the election, yet it was true. He enjoyed being free from engagements and having the opportunity to "stay out here with mother."

He never put too large confidence in popularity. He tasted its highest tide on his return from his African trip. It was my privilege to witness the hilarious and almost universal welcome given him in New York at that time. The whole country acclaimed him. But he kept his head and said: "It is a kind of hysteria. They will be throwing rotten eggs at me soon." He was right. Very soon the "man on the street" who had a little while before shouted friendly acclamations, now talked about "the poor back-number who thought he was God Almighty." At this low tide of popularity a man put up an autographed photo of Mr. Roosevelt at auction and had difficulty in getting twenty-five cents for it. Lord Morley, after his visit to America, sent back such a laudatory note that Roosevelt was embarrassed. Morley wrote:

My dear fellow, do you know the two most extraordinary things I have seen in your country? Niagara Falls and the President of the United States—both great wonders of nature.

Mr. Roosevelt feared such praise would be misunderstood and bring a reaction, so he said about it:

That was a very nice thing of Morley to say, so long as it is confined to one or two of my intimate friends who won't misunderstand it! Just at the moment, people are speaking altogether too well of me. . . . Reaction is perfectly certain to come under such circumstances, and then people will revenge themselves for feeling humiliated for having said too much on one side by saying too much on the other.

And discussing his popularity in the midst of its highest tide in 1906, before he had met any reverses, he reminds a friend in a letter that he is not thinking about his popularity, for he felt that if he was at that time popular, it would not be long before he became unpopular. He concludes: "I am not paying heed to public opinion. I am paying heed to the public interest."

Publicity always brings a dangerous experience. It will search out all the weakness of habit or trait in the individual. Limelight is likely to go to the head. It may become an opiate, and when gone may drive one to foolish sensationalism for its recovery or cause one to sit in soured and dispirited idleness. But Mr. Roosevelt proved his unegotistical self-confidence by such a devotion to his country that no victory could overturn or no defeat sour him.

Through all conditions and with all available aid

he persevered to bring in better ways and days. He gathered all available evidence—he valued advice as he understood its source, and he viewed all sides before he came to a decision. But when he had reached a decision, he proceeded with patience and perseverance to carry it out with a self-confidence that did not question his ability or the ultimate outcome. That is the mark of a Christian leader who believes in the call of God and the sufficient “grace” that accompanies the call. It is the confidence of Paul, who affirmed, “I can do all things through Christ who strengtheneth me.”

CHAPTER VII

A COURTEOUS CHRISTIAN FRIEND

"The highest type of philanthropy is that which springs from the feeling of brotherhood, and which, therefore, rests on the self-respecting, healthy basis of mutual obligation and common effort."—*Theodore Roosevelt*.

A man that hath friends must show himself friendly.
—*Prov. 18. 24.*

IN a letter never published, and loaned to the writer by Mr. Bishop, Mr. Roosevelt differentiates between "sentiment" and sentimentality in answering a charge that he discounted both:

I regard sentiment as the great antithesis of sentimentality, and to substitute sentiment for sentimentality in my speech would directly invert my meaning. I abhor sentimentality, and, on the other hand, think no man is worth his salt who isn't profoundly influenced by sentiment and who doesn't shape his life in accordance with a high ideal.

Some German sympathizers mistook Mr. Roosevelt's association with the Kaiser and so tried in a personal visit to smother his intelligence by appealing to a blind admiration and thus win his support for their cause. Mr. Roosevelt acknowledged the courtesies shown him by the Kaiser on his visit to Germany and admitted that he corresponded with him but concluded, "Indeed, sirs, my relations with

the Kaiser have been exactly the same as with the King of the Belgians. Good afternoon."

Sentiment is clean, strong affection backed by intelligence and fed by respect. It is the basis of patriotism, happy life, and friendship. Without it one is marked as either heartless or brainless. It does not make one soft or mushy but gives poise and ballast to the powers. The Man of Galilee loved John and wept over Jerusalem, but he also called the religious leaders "whited sepulchers" and lashed the grafting dealers out of the Temple. Theodore Roosevelt was a consistent, tender, and affectionate friend, but he too was a fearless assailant of evil and an ardent advocate of righteousness. Christ's disciples normally illustrate both traits.

Mr. Roosevelt always kept his feelings susceptible to impressions; he was never hard. He quickly saw the pathos of the Negro freedmen who fought with Jackson in 1812, "who were to die bravely as free-men only that their brethren might live on ignobly as slaves." They were to "shed their blood for the flag that symbolized to their kind not freedom but bondage." For at that time the United States permitted slavery.

He was not averse to expressing his affection for his friends. President Butler told me that in private he was exuberant in his manifestations. After saying of Mr. Riis that, next to his father, he was the "best man I have ever known," he added, "I learned to love him like a brother."

The newspaper men were all knit to him by genuine affection. A taxicab driver overheard one news-



Underwood & Underwood Studios, New York

A FAMOUS TRIO AT CHAUTAUQUA, NEW YORK:
JACOB A. RIIS (ON LEFT), THEODORE ROOSE-
VELT, AND (BISHOP) JOHN H. VINCENT.

paper man at Sagamore Hill say to another on the day of the funeral, "Brace up, Bill, we'll soon be in town." "Shut up, you fool," blubbered the other. "You're crying yourself just as hard as I am."

Frank Crane said of Mr. Roosevelt, "He was a friend, conceived of as a friend in a passionate and personal way as no other statesman in American history except Lincoln." He had learned of Him who said that if one did not love his brother whom "he hath seen, how can he love God whom he hath not seen?"

He drew friends to him as honey-hearted flowers do the bees. He fellowshipped with them as naturally as boys flock together in droves. His magnetism was friendliness aglow—the cold hearted never move others. Said Henry A. Wise Wood:

As I stood by the open grave I did not think of Roosevelt the soldier, the orator, the author, the naturalist, the explorer, the statesman, the leader of men, or the former President of the greatest of republics. I could think of him only as a friend and brother in whom elements were so mixed.

He was deeply moved by others' sorrows. When Deal Dow, the foster son and nephew of "Bill" Sewall and Mr. Roosevelt's partner in Dakota, died, he wrote "Bill" immediately and said, "He was one of the men whom I felt proud to have as a friend." He then proceeds, "His sincerity, . . . his courage, his gentleness to his wife, his loyalty to his friends all made him one whose loss must be greatly mourned."

While on his Yellowstone Park trip with John Burroughs, George Marvin, one of the teamsters, died. When he returned to Mammoth Hot Springs, the President looked up the young woman to whom the teamster had been "engaged" and tried to comfort her. He "sat a long time with her, in her home, offering his sympathy and speaking words of consolation," wrote Mr. Burroughs.

The War Department, to save the twenty-five dollars, the cost of cabling, had issued an order that the names of soldiers wounded and killed in the Philippines should be sent by mail. The mothers of all the soldiers were thus kept steadily anxious. Mr. Riis determined to correct the matter and, going to Oyster Bay, found a dinner party arranged but he was immediately invited to participate. When the guests were seated, he engaged in a discussion so that during a lull the President might hear the case. When the President thus learned the facts, he ordered General Corbin, who wanted to wait until he returned to Washington, to issue the order arranging for names of the wounded and killed to be cabled promptly, saying, "These mothers gave the best they had to their country and deserve every consideration."

The traits required in his friends were not specified, but they were nevertheless very real and, fully realized, were such as were commonly found in only real disciples of the Great Teacher, for nearly all of his intimate friends were either active churchmen or else were raised in a distinctly Christian home. The following were loyal churchmen: George W. Perkins,

Gifford Pinchot, Senators Beveridge and Lodge, General Leonard Wood, Governor Henry Allen, Raymond Robbins, and Dr. Alexander Lambert. All his secretaries were raised in vital religious homes, while most of them were active members of the church.

Mr. McGrath assured me that criticism by clergymen hurt Mr. Roosevelt more than that from any other source. He felt that they "should be more careful in circulating poorly authenticated rumors. He felt he had a right to expect hearty support from them in his hard fight for righteousness." He had many highly valued friends in the ministry.

He wrote the English ambassador that he would not choose the companionship of those merely known in high finance as compared with Professor Bury, or Admirals Peary or Evans, or Rhodes, the historian, or Selons, the big game hunter. Continuing, he says:

The very luxurious grossly material life of the average multimillionaire whom I know does not appeal to me in the least. From the standpoint of real pleasure I should selfishly prefer my old-time ranch on the Little Missouri to anything in Newport!

He required richness of soul and recognized the Father's son behind a grimy face as quickly as in a home of culture.

Dr. Lambert told me that Mr. Roosevelt had plenty of temper but he was in absolute control of it. "I have watched him work on an adversary with such infinite patience and persistency that I would

turn away with disgust and afterward say, 'Theodore, why didn't you give that man a piece of your mind and let him go?' He would reply, 'Then he would go away to oppose me, but now he is with us.' " Lawrence Abbott said, "While in controversy, he often got 'mad,' . . . but he never stayed 'mad' nor cherished resentments of any kind." At Chicago, Mr. Thayer says, people were closeted with him constantly, and every little while he would come out into the reception room and speak to the throng there. "No matter what the news, no matter how early or late the hour, he was always cheerful."

• A relative once said, "I have never in my life heard a cruel word from his lips. He dislikes and despises many people, but even when he wants to annihilate them he is never mean or cruel or petty about it."

W. Emlen Roosevelt told me that his aged mother was cheered every Sunday after church during the summer because the President of the United States had time to call upon her. He added:

My mother was a Quakeress, very devout and an earnest student of the Bible, and, like Theodore, she used her imagination in the study of it. They always had vigorous discussions about Bible incidents, verses, and interpretations. Each would frequently convince the other.

What a beautiful thoughtfulness was shown in this call! He displayed the same kindly Christ-like thoughtfulness everywhere.

Charles W. Thompson, a newspaper correspondent

on his campaigning train in 1912, accidentally cut his finger while opening a mucilage bottle and infection threatened bad results. At Portland, Oregon, Mr. Roosevelt was leading the procession through the hotel toward the great banquet room, when, said Mr. Thompson to me:

He spied me, and holding the whole throng up, pushed through the crowd, put his hand affectionately on my shoulder and said: "Charley, how is the hand? I am anxious about it. Don't you think you had better return home?" He talked with me, a humble newspaper man with a hurt hand, for several minutes while the whole line was held up. Was it any wonder we loved him?

When Senator Hanna was taken ill the President was under his heaviest burden of duties, but he slipped away nevertheless to make a call on the sick man. The Senator was deeply moved and wrote a letter of warm appreciation for the personal call from so busy a man. He assured him that such attention "were drops of kindness that are good for a fellow," for they "touch a tender spot."

Jacob A. Riis, once an emigrant tramp, though of a fine Danish family, was being entertained at Christmas breakfast in the White House when he happened to mention his sick mother in Denmark longing for her boy. Mrs. Roosevelt, with tender solicitude, said, "Theodore, let us cable over our love to her." And then said Mr. Riis:

Consternation struck my Danish home village when a cable from the President of the United States was received, which read:

"The White House, December 25, 1902.

"Mrs. Riis, Ribe, Denmark.

"Your son is breakfasting with us. We send you our loving sympathy.

"Theodore and Edith Roosevelt."

He was always sensitive to the comfort of his friends and as gentle as his Master. Mr. Riis had just recovered from a long sick spell when he visited Oyster Bay. Previous to his illness he easily kept up with the long strides of the President. They started out for a walk, but Mr. Riis fell behind and the President, suddenly remembering his friend's long illness, dropped back and Mr. Riis says, "took my arm, walked very slowly, telling me something with great earnestness to cover his remorse." At another time, Mr. Riis wore a medal given him by his king, at a great diplomats' dinner, but for some strange social reason no one else wore a medal. The President, noticing Mr. Riis' embarrassment, came over and pressing his arm affectionately said, "I am so glad that you honored me by wearing your medal."

This same trait is illustrated by his treatment of visitors to the White House. Colonel W. H. Crook recounts the visit of Ezra Meeker to the White House, accompanied by his prairie schooner drawn by oxen, in which he had spent two years in traveling from Tacoma, Washington. The old man, once wealthy, had lost his fortune. President Roosevelt went out to the wagon, bareheaded on a crisp November day, to look over the outfit with Mr. Meeker. He watched the collie dog go through his

tricks. He met the wife, "and the woman in the wagon was made to feel by his courteous cordiality that he felt it an honor to meet her."

Mr. McGrath said to me, "Mr. Roosevelt never showed any smallness in success or failure—he took both alike—he had no feet of clay. It was not true in his case that 'No man is a hero to his valet.'" Mr. Loeb added: "So many thought that Mr. Roosevelt was ruthless and dictatorial. He was not but was the most considerate of men."

He was genuinely worthy of the "Blessed" which was promised to the "meek," for he was never pretentious, officious or self assertive.

Mr. Riis describes a farmer and daughter who were viewing the pictures in Governor Roosevelt's waiting room when he arrived. Instead of speaking to the folks waiting to see him, he walked over to the farmer and acted as guide and then shook hands with him as he left without making himself known. Then he turned to the waiting politicians and dealt with them according to their deserts. Again, while riding in an elevated train, he arose to give a working girl his seat but would not allow Mr. Riis to tell her who he was. One day at his Metropolitan Magazine office, a lady was ushered in with a letter of introduction from a friend. He read the letter and then, since no one was waiting to see him, for one half hour he talked about the sins of the administration at Washington. Finally the lady said, "That is interesting, but when can I see Colonel Roosevelt?" He told the incident on himself gleefully a few minutes later.

A young friend of mine arranged to give his grandfather a treat by showing him the house where his idol, Theodore Roosevelt, lived. But when they arrived the gate was closed. He walked up to the house and asked a servant if he could not bring his aged grandfather into the grounds. Mr. Roosevelt overheard the conversation and came out to meet the party. The young man introduced all the group save one, when Mr. Roosevelt with perfect ease said, "I have not met this gentleman." It was the chauffeur. There was no acting; it was only the spontaneous outspeaking of his nature. He treated all alike—as common members of God's family.

Mr. Roosevelt recognized no "blue-blooded" supremacy—only the red blood of high endeavor gave standing with him. He mingled freely with all types and conditions of people in a genuinely brotherly way in order that he might learn from and help all.

Mr. Roosevelt was once asked why he was so popular with his soldiers and replied, "I do not know except that I always slept with my men in the trenches." Mr. Cheney, his long-time neighbor, venturing an explanation of his grip on the people, continues: "He never permitted a letter to go unanswered." He was by handclasp and correspondence so much in touch with the people that "when he appeared before a crowd he was looked upon as a personal friend." "And when receiving visitors he gave the same hearty consideration to his gardener at Sagamore Hill that he would the most prominent visitor."

When Mr. Roosevelt became police commissioner, he lived with the police just as intimately as he did with his soldiers. One of them said, "He made me feel that he would sooner be seen in the company of me and my kind than in the company of ambassadors and kings." A captain asserted:

Every man who really tried to do right, or, having gone crooked, reformed and showed he was trying to do right, always received a fair chance. He detested cowardice and shirking and the milk-and-water man, but he always stuck to the man who proved he was doing or trying to do his job.¹

He came into a group of woodsmen in Maine, many of them old and some not even able to write their own names; but he was soon one of them, said "Bill" Sewall. He immediately found "the real man in very simple men. He didn't look for a brilliant man." He took them as they were. Mr. Roosevelt greatly enjoyed his Masonic lodge, where "Brother Doughty," the gardener on a neighboring estate, was Worshipful Master. "In the lodge he was over me, though I was President, and it was good for him and good for me." His "Master" mingled so naturally with his townsfolk that they called Him "the carpenter."

In the same way Mr. Roosevelt tells us Mrs. Roosevelt belonged to a church society which she frequently entertained at Sagamore Hill and even several times at the White House.

¹From *The Boy's Life of Theodore Roosevelt*, pp. 167, 168, by Herman Hagedorn. Published by Harper & Brothers.

"The brakeman's wife or the butcher's wife" are not distinguished as such. The "guild," he tells us, has no "social rank" because they have a common social interest.

And that was to render service in the name of mankind's Great Elder Brother.

Senator Lodge well said that he had "a breadth of human sympathy as wide as the world, limited by neither creed nor race. . . . He was equally at ease in the Sorbonne or addressing a group of men in a mining town." Mrs. Robinson gave an unconscious testimony to his understanding of the people when she told the following:

I will always remember the workman who approached me one day and said to me: "I want to shake hands with you. You are the sister of my best friend. I have never met Colonel Roosevelt but he is nevertheless my best friend. I knew that if ever I wanted to write to him for advice he would answer."

He had absolutely no sympathy with attacks on any race or creed. He greatly offended the South by entertaining Booker T. Washington, a Negro, at dinner. He placed in his Cabinet the only Hebrew who has ever held that position. He, like Woodrow Wilson, was one of the few noted men who had a Roman Catholic private secretary and defended him against all attacks. He was much exercised because Taft, as a Unitarian, was read out of the orthodox group.

In his early days a young men's Republican Club of which he was a member proposed to blackball a high-grade Jew of good family. Mr. Roosevelt heard

of it and reminded them that they were there as Republicans and Americans and "to exclude a man because he is a Jew is not decent." He affirmed that as soon as race and creed came in he would quit. Mr. Riis reports an auditor as saying: "Roosevelt was pale with anger. The Club sat perfectly still under the lashing." There was no blackball after he had finished.

The first skirmish of the Rough Riders resulted in eight killed, and Mr. Roosevelt gloried in the true democracy shown in those who died, for all classes were represented. In one grave were placed "Indian and cowboy, miner, packer and college athlete," one from the lonely West without noted ancestry and others from the noted families of "Stuyvesants and Fishes." They had been equal in "daring and loyalty." They illustrated the absence of classism and the spirit of unity in our nation.

He hoped to preserve the same spirit of democracy and remove any possible class chasm by universal military training, for he said:

I want to see Mrs. Vanderbilt's son and Mrs. Astor's son with Pat and Jim of Telegraph Hill, sleeping under the same dog-tent and eating the same food. I want to see the officers selected from among them on the strict basis of merit without regard to anything else. Then we will have a democratic system.

Many wondered how he was able to secure the conservative Elihu Root for his Cabinet. Mr. Root was often assailed, and once Mr. Roosevelt defended him by showing that he gave up a law practice of \$100,-

000 a year to enter the Cabinet, which sacrifice would amount to one half million dollars at the end of the term if he remained that long. Continuing, Mr. Roosevelt said: "He has worked so as to almost wear himself out. I am obliged continually to try to get him to ease up and to persuade him to go riding with me."

Mr. Roosevelt found great joy in sealing the truth of his assertion that in Christian America one could climb from the lowest place to the highest. As President, therefore, he found great satisfaction in raising successively Young and Chaffee to be lieutenant-generals.

When General Young, who was then retired, found that General Chaffee was to hold the place once filled by him, he sent his three stars and a note that they were presented by "Private Young to Private Chaffee." The two began together in the ranks and "each had grown gray in a lifetime of honorable service under the flag, and each closed his active career in command of the army."

Mr. Roosevelt never forgot old friends in high or low estate. "Bill" Sewall had not seen Mr. Roosevelt for sixteen years when he came to Bangor after succeeding William McKinley as President. The modest backwoodsman would not himself reopen the fellowship but came to town and remained within reach. When President Roosevelt came out on the hotel balcony to speak, his first word was a request for someone to find "Bill" Sewall and bring him to the hotel. The President had a long and hilarious visit with him in a private room, talking over old

times, and the association again became intimate. A week later "Bill" got a letter thanking his wife and daughter for "some hunting socks that they knit for him." In the same letter "Bill" was invited to visit him in Washington. "Bill" and wife and his two older children, their married daughter and husband and the grandchild went. They were met by an "aide," comfortably located, and then went to the White House, to find the President out horseback riding. Finally his quick step in the hall was recognized and coming into the room in his riding clothes, "Bill" said, "It seemed as though these sixteen years that lay between had never been and we were all back in the happy ranch days again." The President took "Bill" all over the White House and was told that he had a "pretty good camp." Mrs. Roosevelt then guided them about the city to see the sights. "Bill," noticing the embarrassment of his "women folks" when people looked at them in the President's box at the theater that evening, "thought it was perfectly natural—the people had found something green from the country."

"Bill" told me that when the President was inaugurated his whole family came down again. Gifford Pinchot, the cultured college graduate and man of wealth, and "Bill" both told me of a luncheon given to thirty of Mr. Roosevelt's most intimate friends the day before he relinquished the Presidency, for both of them were there. Mr. Pinchot told me that busy as the President and Mrs. Roosevelt were while preparing to leave the White House, they did not forget during the last days to send each friend

an intimately personal gift to remind them of the association at Washington.

His friendship for the newspaper men was not official but very genuine. Once when the Illinois Bar Association gave a banquet they excluded the newspaper men, said Mr. Leary. As soon as Mr. Roosevelt learned about it he told the toastmaster that these "boys" were in his "party" and he withdrew to eat with them in the grill below. And he only returned when the committee of arrangements apologized and provided for the newspaper men.

Mr. Roosevelt was not a mere "election-time" friend. He wrote "Mr. Dooley" (Peter Finley Dunne) one time that "if a man is good enough for me to profit by his services before election, he is good enough for me to do what I can for him after election." And it didn't make any difference to him whether the name was "Casey or Schwartzmeister, or Van Rensselaer, or Peabody." The last two had no right to lord it over the other two; all were equally Americans.

After the nomination of Justice Hughes Mr. Roosevelt gave careful consideration to the matter and decided to support him. Some Progressives imagined that they would display unusual loyalty to Mr. Roosevelt by helping to defeat Hughes. The Philadelphia North American, always a loyal Roosevelt supporter, assured its readers that such actions had no sympathy from Mr. Roosevelt. It went on to show that the ex-President understood that Justice Hughes' election would mean that if he failed as President, a Democrat would succeed him, and if

he had a successful administration he would be re-elected. Hence Mr. Roosevelt would, in either circumstance, not have another chance until 1924, when he would be sixty-six, too old to expect a nomination. Then the editorial concluded that, in spite of these facts :

He is giving his utmost endeavors to insure the election of Mr. Hughes, which means the definite closing of the door of opportunity upon himself. A Progressive who rejects this example adopts a strange means of proving his fidelity.

Almost in the first mail, the following letter came to the editor :

Dear Van :

Your editorial, "Last Thoughts," summed up the whole case, as only The North American can do it. What you said about me touched me deeply and pleased me much. I shall keep the editorial: you speak of me as I should like to have my children's children believe I was entitled to be spoken of.

He illustrated Christian fidelity in his pledges. He was very leal to the "home" folks and town. The Rev. Charles R. Woodson, once the pastor of the Methodist church at Oyster Bay, wrote me that before Mr. Roosevelt went abroad he promised on his return to lecture with stereopticon pictures about his African trip. He gave it as promised at the Opera House and repeated it the next day for the children. "He refused to give this lecture anywhere else," wrote Mr. Woodson, "though offered \$4,000 a night to do so. He said to me at his home at the

time, 'This is my compliment to the people of my own town' and he added: 'Any time I can be of service to the churches of Oyster Bay, do not hesitate at all to call upon me. I will be ready always to render that service to the extent of my ability.'"

Mr. Cheney assures us that the "servants" were solicitously cared for. One time Noah Seaman, the superintendent of the estate, whom Mr. Roosevelt treated "almost like a brother both in public and private," was critically ill. Mr. Cheney notified the President of the fact and he sent a specialist from Washington to treat him "and his prompt action at the time probably saved Seaman's life."

His Rough Riders always held an unusually warm place in his heart. Senator Bard took a Californian over to see the President and started to present him when Mr. Roosevelt cried out, "Why, hello, Jim! How are you?" and he grasped the man's hand heartily. Then they talked for a time; and as they went out, the President called out, "Come up to dinner to-night, just as you are." Then after a pause, as though it was an afterthought, he shouted, "And be sure to bring Bard with you."

When the President visited Yellowstone Park with John Burroughs he arranged to stop over in the little town of Medora, near which lay his old ranch. He delivered an address and then men, women, and children shook hands while he called many of them by name. One old resident was greeted: "How well I remember you! You once mended my gunlock for me—put on a new hammer." The old man was delighted.

Everyone in trouble felt free to go to Mr. Roosevelt. One of his Rough Riders wrote the President that he was "in trouble" because he had shot another "lady" while he was shooting at his "wife." He made no other explanations. Evidently the damage was slight and later the fellow promised to cease drinking and never drank again. Mr. Roosevelt lent another Rough Rider two hundred dollars for lawyer's fees after he had been arrested for horse-stealing. Very soon the money was returned with the explanation, "The trial never came off. We elected our district-attorney." The President laughed, for he then understood as he had surmised—that it was politics and not real guilt that landed his friend in jail.

Whenever he gave financial aid he used another individual as a medium to save embarrassment to the one helped and pledged secrecy from the one representing him. Mr. Cheney recounts a time when he received a letter from the President, asking him to investigate someone who had made an appeal for help, because it was Mr. Roosevelt's custom never to refuse anyone who was actually in need of aid. He then specifies by saying:

If the members of a once unfortunate Oyster Bay family are living, they will now know that the groceries, coal, and rent money provided for them came through funds furnished by a President of the United States.

It may also be stated that a certain lady very close to the Roosevelts sent a check once a month, through my wife, for three successive years, to pay the rent of a poor woman residing in Oyster Bay.

Mr. Cheney further tells of the destruction of two houses in Oyster Bay by fire. Mr. Roosevelt, hearing of it, sent for his two neighbors and lent them the money without interest, to rebuild their homes.

He was under very severe criticism because he would not dismiss General Smith without a trial when it was rumored that he had issued an order in the Philippines to "kill and burn and make a howling wilderness of Samar." In due time he was tried, convicted, and discharged in an orderly way. During the scorching fire of abuse Professor Albert Bushnell Hart wrote a friendly letter to Mr. Roosevelt, who replied that in the midst of "the well-nigh terrible responsibilities" he must naturally lose all anxiety about any personal outcome but must fearlessly do the right as he saw it. He concluded, however, that if he could keep the esteem and regard of such men as Professor Hart, he would be encouraged and feel "that I have deserved it." This he said would be a sufficient reward no matter what the outcome was.

George H. Payne as a youthful newspaper reporter visited Mr. Roosevelt, expecting to spend fifteen fearful and unsettled moments. He remained two hours and testifies:

Instead of the aloofness and the reserve that I had expected, I was *warmed* and thrilled by the simplicity of the man who was apparently anxious to make himself understood to a younger and unknown man.

A recruit in camp during the Cuban war once accosted him: "Say, are you the lieutenant-colonel?"

The colonel is looking for you." He did not correct or condemn the bungling soldier but unceremoniously said to him, "Come with me and see how I do it." And so he trained the raw soldier tactfully and at the same time won a friend.

Dean Lewis, out of a long friendship, says that while Mr. Roosevelt was "uniformly courteous and unassuming, there was a dignity in his intercourse which prevented familiarity by any except lifelong friends." While on campaigns he was pleased by the shout "Teddy"; yet no one ever thus addressed him personally. Though he called a great many intimate friends by their first names, yet only when they had known him all their lives and were practically of the same age did they call him "Theodore."

A newspaper man, conceited by his assignment to Oyster Bay, began to boast of his familiarity with Mr. Roosevelt, said Mr. Thompson to me. One day, during an interview with the boys, this "fresh" reporter remarked, "Colonel, I suppose you will go to the polls to-morrow and vote the Democratic ticket." Immediately Mr. Roosevelt froze up; his eye flashed, and he replied, "I am ready to answer any sensible questions but not a fool's queries." He would say no more, and for days would not again see the "boys"; the "upstart" had to leave Oyster Bay. Loose intimacy was never permitted.

Regardless of any one he condemned the custom of using political pull to secure pardons for unquestioned criminals. He speaks of men of high standing as urging clemency, and said that they included two United States senators, a governor, two judges,

an editor, and "some eminent lawyers and business men." He further explained that in some of the cases such as "where some young toughs had committed rape on a helpless immigrant girl," and another where a wealthy and prominent physician had betrayed a girl and then persuaded her to practice abortion, "I rather lost my temper." This righteous anger led him to write some of the petitioners for such pardons that he was sorry he could not instead add to the penal sentences. He then gave the facts out, "for," he adds, "I thought that my petitioners deserved public censure." Their anger at this procedure "gave me real satisfaction."

No one in the world could "lord it over him," as will be vividly illustrated by the following, related by the Hon. Charles E. Hughes. It occurred when Mr. Roosevelt and the Kaiser were attending the services connected with the funeral of King Edward:

After the ceremony, the Kaiser said to Colonel Roosevelt: "Call upon me at two o'clock; I have just forty-five minutes to give you."

"I will be there at two, your Majesty, but unfortunately, your Majesty, I have but twenty minutes to give you."

Dr. Lyman Abbott in his *Reminiscences* gives this testimony to Mr. Roosevelt's spirit of cooperation on The Outlook:

During the five years of our association he proved himself an ideal exemplar of the spirit and value of team work, that he was a cordial collaborator with his fellow editors, that he never sought to impose upon us the authority which

his reputation and his position had given him, that he was the friend of every one in the office.¹

Like the Great Teacher, he was, because of respect for others, always a natural and full member of any group he joined. He tried to tie up all of his "party" to his program and do cooperative work and was severely criticized for dealing and working with such men as Quay. But while Mr. Roosevelt often secured valuable assistance in this way, he never compromised his convictions or swerved from an upright standard in the least degree. If he had, they would have uncovered it in the Progressive campaign and the "Boss" Barnes trial and would have "broken" him. But he went out with an unsullied escutcheon.

Soon after Mr. Roosevelt's election Senator Quay called on him and said, "Most men who claim to be reformers are hypocrites, but I deem you sincere." That formed a basis for team work, and often afterward Quay aided the President. Speaking to Senator Beveridge afterward, he said: "I confess that I have a personal liking for Quay. He stands for nearly everything I am against, but he is straightforward about it and never tries to fool me." When death approached he sent for Mr. Roosevelt and asked him to look after the Delaware Indians whose blood ran in his veins. At his demise the President sent Mrs. Quay a telegram:

Accept my profound sympathy, official and personal. Throughout my term as President Senator Quay has been

¹*Reminiscences*, Lyman Abbott, p. 443.

my staunch and loyal friend. I had hoped to the last that he would, by his sheer courage, pull through his illness. Again accept my sympathy. Theodore Roosevelt.

Because of what the President considered a brutal attack on another senator he withdrew a dinner invitation to Senator Tillman and they became avowed enemies. Knowing this and desiring to defeat the bill forbidding railroad rebates, the Standpat Republicans so arranged matters that the advocacy of the bill would be in Tillman's hands. But enmity did not spoil "team work" and the bill was passed, the President remarking, "I was delighted to go with him or with anyone so long as he was traveling my way—and no longer."

Like every friendly and courteous man, he loved animals. John Wesley insisted that there must be a place in heaven for his faithful horse.

During a round-up on the plains a calf too weak to follow its mother was carried by Mr. Roosevelt in front of the saddle two or three times. When finally it was decided that it could not be taken along, he insisted that the mother-cow be left behind with it, rather than allow it to starve on the plains.

President Roosevelt writes Ethel an interesting account of a "rescue." Sloan, the secret service man, and he were en route to church when he saw two dogs chasing a kitten. He drove the dogs off with his cane while Sloan captured the "kitty." Then the President inquired from the smiling spectators if the cat belonged to them, but not finding an owner, he went down the block with the kitten in his arms

until he saw "a very nice colored woman with a little girl looking out the window of a small house" and gave her the kitten. Then, straightening his clothes and brushing his silk hat, he went on to church in a better frame to "worship."

His gentleness was preserved and strengthened and his wisdom was magnified by his love for children.

One day, after he had left the police job, two lads came to headquarters—not knowing that he had resigned—to see Commissioner Roosevelt, feeling sure that he would lift suspicion from and get justice for them when everyone else had failed them. His "spirit" still prevailed and the boys were not disappointed. Dr. Iglehart also tells of the little daughter of the Rev. W. I. Bowman, who, on entering the train ahead of her mother, and knowing Mr. Roosevelt and seeing a vacant seat by his side fearlessly climbed into it. Though he had a manuscript in his hand, he laid it aside and began to talk to the little girl. When the mother, finally catching up with her little girl, reproved her for taking the liberty of thus seating herself, Mr. Roosevelt restrained her and said he was gratified to see that she knew him and sought his company. Mr. Roosevelt then arose and gave his seat to Mrs. Bowman and the little girl and went to sit with a colored man.

While calling on Queen Alexandra subsequent to the funeral of King Edward, he heard "little squeals in the hall." When he left the Queen, he found Prince Olaf waiting outside the door and recognized the "squeals." The "royal" boy would not go

to dinner but waited to have a "romp" with Mr. Roosevelt, who said, "I tossed him in the air and rolled him on the floor while he shouted with delight." The noise of the "romp" had attracted the Queen, who came out and looked on with distinct pleasure in her face.

Thomas A. Robbins, a prominent business man, recounts the visit of Mr. Roosevelt to his house for a formal breakfast with prominent men. While he was taking off his own overcoat Mr. Roosevelt rushed up three flights of stairs with the "boy" and was soon stretched out on the floor with the lad before a miniature electric train and was saying, "That's right, Tommy, safety first." He had forgotten all about the waiting dignitaries downstairs.

Edward Bok, in his *Autobiography*, describes an experience when his "lad," who had nearly died with typhoid fever, was told that he could have for his Christmas present anything he requested. When told to think about it, he replied: "But I know already. I want to be taken down to Washington to see the President." The trip was finally arranged, and Mr. Roosevelt turned away from various groups of importunate callers during business hours to talk and visit in a familiar way with the lad. The nation can always trust a man whom youth seeks out in this way.

He was constantly forging through a crowd to give attention to a crippled or a sick child. An incurably sick little girl was carried on a stretcher to the curb in a Portland, Oregon, street so that she could see the President. He noticed her, stopped his

carriage, ran over and kissed her and then the procession moved again.

During the summer of 1905 amidst heavy duties he stopped for a day and visited a children's hospital dedicated to the cure of tubercular bone disease. He then broke a very rigid rule and issued an appeal for financial aid for the institution. The same summer he accepted the vice-presidency of the Public Schools Athletic League and wrote the president, General G. W. Wingate, that the systematic athletic drill given the boys was "a service of utmost importance not merely from the standpoint of the physical but also from the standpoint of the ethical."

It was as natural for him to glow with friendliness as for the stars to shine, and he was as true. He cultivated his human nature to be sensitive to the needs of humanity as the artist does his æsthetic nature to be sensitive to beauty. He responded to appeals—expressed or unexpressed—as readily and as satisfyingly as the mountain-fed springs do to the thirst of the traveler. He poured out helpful fellowship in the full confidence that God was humanity's Father and he felt that therefore no kindness fell on unproductive soil. He was a friend to man because man was a member of his Father's family.

CHAPTER VIII

THE BROTHER OF HIS PEOPLE

"The rule of brotherhood remains as the indispensable prerequisite to success in the kind of national life for which we strive."—*Theodore Roosevelt*.

They helped every one his neighbor; and every one said to his brother, Be of good courage.—*Isa. 41. 6*.

MRS. CORINNE ROOSEVELT ROBINSON, the sister of Mr. Roosevelt, in a brief address at the exercises when the corner stone was laid for the restoration of the old family home in New York, said :

As Washington was known as the father of his people, and as Lincoln was known as the saviour of his people, so my brother will be known as the brother of his people.

That was an apt and inspired title to give Mr. Roosevelt, and it completely fills the Christian ideal. Washington proclaimed the doctrine of man's equal brotherhood by establishing the republic, Lincoln settled its sincerity by freeing the slaves, and Roosevelt applied it practically by banishing the practice of giving special privileges to favored folk.

Henry W. Stoddard, editor of *The Evening Mail*, New York, said to me :

The biggest thing Mr. Roosevelt did for his nation was to establish the equality of all before the law. He asserted



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THE VISITORS AT THE GRAVE DURING THIRTY MINUTES OF AN ORDINARY DAY.

and confirmed the right to regulate capital and to allow neither rich nor poor, high nor low, as such, any special and peculiar privileges. Wealth felt itself to be supreme and had secured special consideration and was exerting abnormal power. The ability of the government to rectify this condition had been established by John Marshall, but the truth was sleeping and the masses seemed helpless. Mr. Roosevelt began the fight early and won the signal victory, that settled the matter, in the Northern Securities case. He set the nation free for further development by thus fixing in a practical way the native equality of all citizens of America.

The next greatest thing he did was to awaken the sense of responsibility and the ideal of man's brotherhood in all the world by steady and sane appeals that finally put the spirit of war into the nation. A large part of the people lacked it because rocked to sleep in a selfish security which admitted no responsibility for the world's condition.

He did not believe that God was a respecter of persons. He refused to be counted as different from his fellows; he was in all matters very much like other people. He always minimized his native gifts. In refusing to aid Mr. Richard Watson Gilder gather material about his boyhood he admitted that he always shrank from having a sketch of his "younger days" prepared. "Perhaps my reason is that . . . they were absolutely commonplace. . . . It was not until I was sixteen that I began to show any prowess or even ordinary capacity." To Julian Street he disclaimed being a genius either as a writer or an orator, and added, "If I have anything at all resembling genius, it is a gift of leadership." Then he added, with a serious air: "To tell the truth, I like to believe that, by what I have accomplished

without great gifts, I may be a source of encouragement to American boys."

Mr. McGrath, once his trusted secretary, told me:

He had such great intellectual gifts that he caught things so quickly and could hold them so reliably that it took less time to become informed than it did most men. He had time, therefore, for his family and humanizing pursuits which other men doing the same amount of work would not have had, and he was wise enough to follow them. Nothing could deprive him of the exercise he needed, so that his nerves might be under control. He knew that his physical condition would affect both his mind and temper.

He constantly spent himself to have the best possible mental equipment so that he could meet his responsibilities. President Nicholas Murray Butler, of Columbia University, told me that one day, two years after Mr. Roosevelt had succeeded to the Presidency and during a visit he remarked, incidentally, "Theodore, if you are not careful, you will dry up mentally. Most office-holders allow details to occupy their attention and cease reading." A few days after that President Butler received a note from Mr. Roosevelt in which he said, "I reviewed my reading after you spoke to me about it and on the way to Oyster Bay, I made a list of the books I could remember having read during the past two years." The list, which he made from memory, contained nearly three hundred titles and authors. Among them were *Herodotus*, *Æschylus*, *Euripides*, six volumes of Mahaffy's *Studies of the Greek World*, Mahan's *Types of Naval Officers*, Nicolay's *Lincoln* and two volumes of Lincoln's speeches and writings, Ba-

con's *Essays*, five of Shakespeare's plays, *Paradise Lost*, two of Maspero's volumes on Early Assyrian, Chaldean, and Egyptian civilizations, Dante's *Inferno*, Lounsbury's *Shakespeare and Voltaire*, *Tom Sawyer*, Wagner's *Simple Life*, various books on the Boer War, Pike's *Through the Sun-Arctic Forest*, London's *Call of the Wild*, Fox's *The Little Shepherd of Kingdom Come*, Wister's *The Virginian*, and so on. The list when perused seems almost unbelievable. His mental alertness and furnishing were not an accident.

J. H. Spurgeon, editor of the Philadelphia Ledger, told me that when he returned from Europe with Mr. Roosevelt on one occasion there were for some reason four captains from the German navy on board. They gave a dinner to Mr. Roosevelt and "invited two or three of us who happened to be on board. I noticed that Mr. Roosevelt conversed with these captains about their navy and told them in detail many facts which even they themselves did not know about their own navy. He was thoroughly posted concerning it."

He early felt his responsibility to his fellows and so employed his gifts where they would best develop.

In his first message to Congress he said:

When all is said and done, the rule of brotherhood remains as the indispensable prerequisite to success in the kind of national life for which we strive. Each man must work for himself, and unless he so works no outside help can avail him; but each man must remember also that he is *indeed his brother's keeper*, and that while no man who

refuses to walk can be carried with advantage to himself or anyone else, yet that each at times stumbles or halts, that each at times needs to have the helping hand outstretched to him.

Once in speaking of his belief in God, he said, "And by God I mean the brotherhood of man."

Speaking to college students, he recognized the added ability an education gave them and remarked: "From those to whom much has been given we have biblical authority to expect and demand much, and the most that can be given to any man is an education."

"Perhaps not a little of our affection for him arose from the fact that he was very human, which is only another way of saying that he had faults," said his trusted friend, Dean Lewis.

Jacob A. Riis adds:

And has he, then, no faults, this hero of mine? Yes, he has, and I am glad of it, for I want a live man for a friend and not a dead saint. They are the only ones, I notice, who have no faults.

A trusted friend of Mr. Roosevelt said to me that Mr. Roosevelt once told him that the greatest battle in his life had been with his temper, and that he had never been able to control it completely until he entered the White House.

He seldom displayed his feelings, but there is abundant evidence that he often felt the lack of appreciation shown by his fellows. He wrote a friend:

In the [Barnes] libel suit, that has just ended, the thing that to me was most painfully evident was that at least

nine tenths of the men of light and leading and a very marked majority of the people as a whole desired my defeat.

In the same letter he naïvely tells a story of Confederate days which suggests that he sometimes grew dispirited in the conflicts. Dr. Polk, then of New York, was inspector-general in the Confederacy and was sent to the rear just before Appomattox to hurry up the stragglers. He spoke to one lank, half-starved soldier as he plowed through the mud: "Hurry up, my man, hurry up." Whereupon the North Carolinian looked gloomily at him, shook his head, and remarked as he walked by, "If I ever love another country, damn me."

Naturally, this real human being craved for commendation and approval. Lawrence Abbott, out of an intimate knowledge, writes:

No man that I have known liked personal approval more than Roosevelt. He had a kind of childlike responsiveness to commendation and praise. He did not wear his heart on his sleeve, but I think he was really hurt when those to whom he was attached were displeased with him.

After receiving a letter of commendation from the late D. D. Thompson, then editor of the Northwestern Christian Advocate, he wrote him:

No man who is President ought to wish any further reward; but if I wished for one, I could imagine none greater than to receive your letter and feel the spirit that lies behind it. Now, my dear sir, you have throughout my term as President given me heart and strength in more ways than one, and I thank you most deeply.

He was greatly encouraged when the so-called "common" people were found backing him. He wanted to be at home with them as was the "Carpenter of Nazareth." In a letter to Trevelyan he recounts the visit of three "back-country farmers," who after much effort had succeeded in getting to him and explained that they "hadn't anything whatever to ask." They came merely to express their belief "in me" and "as one rugged old fellow put it, 'We want to shake that honest hand.' Now, this anecdote seems rather sentimental as I tell it. . . . They have made me feel that I am under a big debt of obligation to the good people of this country." He coveted the confidence of the people.

Jacob A. Riis reports Mr. Roosevelt as feeling that coming into the Presidency from the Vice-Presidency he did not really have back of him the votes of the people. "He would like to sit in the White House elected by the people." He merely wanted it as a vote of confidence. He himself said previous to the election of 1904: "I do not believe in playing the hypocrite. Any strong man fit to be President would desire a renomination and reelection after his first term," just as McKinley, or Cleveland, or Washington did. While "it is pleasant to think that one's countrymen think well of him," yet he only wants the office if "decent citizens will believe I have shown wisdom, integrity, and courage."

He seldom gave way to the "blues," but he nevertheless had to battle them. Mr. Loeb told me, "He had times of depression usually caused by the fact that things did not come along as fast as he had a

right to expect." His faith in God restored his hopefulness.

Mr. Stoddard said, "He greatly needed to have men show that they had confidence in him." Mr. Roosevelt wrote "Bill" Sewall, "Sometimes I feel a little melancholy because it is so hard to persuade people to accept equal justice."

He was able to overcome lowness of spirit by keeping himself in such excellent physical trim that he secured the benefits of the exalting thrills which come from enjoyable, vigorous exercise. And he fully appreciated all the details of his vacation periods and their possible fellowship with friends. Mr. and Mrs. Stoddard spent seven weeks with Mr. and Mrs. Roosevelt at Trinidad, West Indies. Mrs. Stoddard, who was up at sunrise the first morning to enjoy the flowers at their best, found Mr. Roosevelt already reveling in the color, artistry, and fragrance of the wonderful gardens, before the distracting noises began. He was very careful to do the things that kept him distinctly human.

He was genuinely grieved by the charge that he was "war mad," and greedy to fight, and told Julian Street:

Every man has a soft and easy side to him. I speak now out of the abundance of my own heart. I'm a domestic man. I have always wanted to be with Mrs. Roosevelt and my children and now with my grandchildren. I'm not a brawler. I detest war. But if war came, I'd have to go, and my four boys would go too, because we have ideals in this family.¹

¹Taken from Julian Street's *The Most Interesting American*, by permission of the Publishers, The Century Co.

Most folk with his make-up would refuse to appear in motion pictures, since he loathed the bizarre and avoided mere display. But he saw an opportunity to extend his influence in a proposition to make a film reproducing his life. At the same time, however, his heart went out to the "soldier boys" and he stipulated secretly that all the profits should go to the "Red Cross" or other war organizations during the war. When the armistice was signed he felt that the "boys" would need entertainment more than ever, and then directed that the profits should continue to be so used "until all of the men are returned to their homes from the war."

He was never stilted nor was he starched with artificiality. Though somewhat surprised, he yet entered into the spirit of a meeting held on his ship while visiting Porto Rico by a club made up mostly of enlisted men in honor of our "comrade and shipmate, Theodore Roosevelt, President of the United States." The gathering reminded him of his lodge at Oyster Bay where the "shipwrights, railroad men, and fishermen" he met were of the same type. He mingled with folks in a normal way—he was a real human being who could be a brother.

He recounts the visit of one of his prize-fight friends who "explained that he wanted to see me alone," and then sitting down, offered him an expensive cigar. When informed that he did not smoke, he said, "'Put it in your pocket.' This I accordingly did." Here is the real spirit of camaradrie.

He had no patience with the truckler, and so he

said, "It is just as much a confession of inferiority to feel mean hatred and defiance of a man as it is to feel a mean desire to please him overmuch." It is a confession in either case "that the man is not as good as the man whom he hates and envies or before whom he truckles."

Like Lincoln, he saved himself from heavy strain by a real enjoyment of fun. It must, however, always be clean. One day while visiting him, Lawrence Abbott was surprised to see the President leap out of his chair and grasp Senator Tom Carter by the hands and go dancing back and forth over the floor chanting:

"Oh, the Irish and the Dutch—
They don't amount to much,
But huroo for the Scandinoo-vian."

Mr. Roosevelt afterward explained that Senator Carter was a "standpatter" who considered him (Mr. Roosevelt) a "visionary crank," and therefore they differed in politics. Mr. Roosevelt continued:

Now, Senator Carter is Irish and I am Dutch, and we thought it was a very good joke on us. So every time we have met since, unless there are too many people about, we are apt to greet each other as we did just now.

He laughed much as he recounted the interpretive nicknames given by his Rough Riders to each other. He tells us that a fastidious private, an Easterner, was called "Tough Ike," while his bunkie, a rough cowpuncher, was called "The Dude." A huge red-headed Irishman was called "Sheeny Solomon," while one of the best fighters, a young Jew, was called

"Pork Chops." A very quiet fellow was called "Hell-Roader," while a profane scamp was titled "Prayerful James."

He was so human that he could interpret all kinds of folks. Senator Hoar once called on the President and in horrified accents asked if he knew anything about "this man Daniels whom you have appointed to be marshal of Arizona?" Mr. Roosevelt answered: "Yes, I think so. He was a member of my regiment." "Do you know," asked Mr. Hoar, impressively, "that he has *killed* two men?" The President, with a startled look, said, "Is that so? I must call him on the carpet immediately, for he only told me about killing one." The Senator left, knowing that he had lost his case. He frequently "joked" people out of court.

In his Pacific Theological Lectures, he affirms: "My plea is for the virtue that shall be strong and that shall have a good time. You recollect that Wesley said he wasn't going to leave all the good time to the devil."

His happy spirit kept him so human and young that he was always the "Big Brother" of the boys, and the service which Mr. Bok proposed toward the end of Mr. Roosevelt's life would have been ideal. In his *Autobiography* Mr. Bok relates how he informed Mr. Roosevelt that he wanted to invest twenty-five thousand dollars a year in boyhood "who will be the manhood of to-morrow," by paying him that salary as head of the Boy Scouts. Immediately the plan appealed to Mr. Roosevelt, who at first suggested that "there are men in it that don't approve

of me at all." Warming to the plan to build the four hundred thousand Scouts to a million, he asked, "You mean for me to be the active head?" and was reminded that he could be nothing else. After a while he replied:

I'd love doing it; by Jove! it would be wonderful to rally a million boys for real Americanism as you say. It looms up as I think it over. Suppose we let it simmer for a month or two.

But when the "month or two" had elapsed, Mr. Roosevelt had crossed to the other shore, and Mr. Bok's splendid plan became impossible.

He was aroused as in no other way by anyone's questioning his integrity. When vigorous opponents questioned his actual fighting in Cuba, he immediately collected evidence from officers and privates and gave their irrefutable testimony wide circulation.

I sat near him in Madison Square Garden when he spoke in favor of the candidacy of John Purroy Mitchel for mayor of New York. While urging hearty support of the war a rough voice interrupted, "Why aren't you over there?" The audience would have handled the interrupter roughly, but Mr. Roosevelt quieted them with, "Let me handle him." Indignation was white hot. He had written Theodore Jr., "It is very bitter to me that all of you, the young, should be facing death while I sit in ease and safety." All knew how eager he was to go abroad and fight. But he controlled himself and said with the bite he alone could put into it:

Listen, you *creature*. They would not let me go, but I sent my four sons, every one of whose lives is a thousand times dearer to me than my own. And then you dare to ask me, an American father, such a question?

He could use satire when necessary, as when someone had made an exasperatingly false charge and he was asked:

Will you reply? "To that miserable creature?" he asked. "I doubt if it's worth while. He reminds me of a cockroach, creeping over the marble floor. It is just a question whether it is better to crush the cockroach or to refrain from staining the marble."

But, like "Another," he could take abuse in silence when it was aimed at him as a leader of the people. During the Progressive campaign, Mr. Roosevelt was called a Benedict Arnold, a Judas Iscariot, and every other creature that wild language could describe, but he went straight on feeling their stabs but enduring them like a good soldier. When McKinley was assassinated, many charged the deed to the abuse of the press couched in cartoon and editorial. When Schrank, who shot Mr. Roosevelt, was arrested, he asserted that he was impelled by the abusive charges in the newspapers. Mr. Roosevelt told intimate friends that he expected this abuse to bring a physical attack upon him.

He detested the scandalmonger and character assassin. In his Pacific Theological Lectures he straightly charges that the man "who poisons their minds is as reprehensible a scoundrel . . . as the man who poisons their bodies." Again he says:

I abhor a thief and I abhor a liar as much as I abhor a thief. I abhor the assassin who tries to kill a man; I abhor almost equally the assassin of that man's character. The infamy of the creature who tries to assassinate an upright and honest public servant doing his duty is no greater than the infamy of the creature who tries to assassinate an honest man's character.

He insisted that not only is the man wronged, but the public is wronged by being made to think that all public officials are crooked so that even a crook will be put in office by the saying, "Oh, well, I guess he's no worse than the rest; they are all pretty bad."

If you once get the public in such a frame of mind, you have done more than can be done in any other way toward ruining our citizenship, toward ruining popular governmental honesty and efficiency (*Realizable Ideals*, p. 142).

Mr. Roosevelt was never unreasonably hard on a sincerely repentant man or one who was on the wrong side because of ignorance, or limited privileges. But if a man who had mental and moral privileges was crooked, Mr. Roosevelt would not spare him.

He held no grievances to be repaid later. Mr. Stoddard said, "If he had a difference with another person and a conclusion was reached after a 'talk,' the matter was closed with him if it was with you."

Charles E. Jefferson quotes Burne-Jones as saying, "Make the most of our best for others—that is the universal religion." This might easily have been the motto of Mr. Roosevelt. General Leonard Wood said, when the cornerstone was laid for the restora-

tion of the Roosevelt homestead, which is to be used for Americanization in lower New York:

The motto of Mr. Roosevelt was "I serve." It interprets his whole career. It speaks from all his deeds. If we can impress it on the hearts of childhood together with his ideals, then our nation will last forever.

The Rev. Henry L. Everett, a Jersey City clergyman, tells of a visit President Roosevelt made to Williams College. Mr. Everett was chairman of a student reception committee, which gave him the opportunity for a personal chat. Mr. Roosevelt asked him where he expected to invest his life. "I answered, 'I will become either a lawyer or a minister.'" Promptly the President replied: "Fine! you can make either of them a ministry. You young men won't believe it, but real success in any line must be service." The Master said, "I am among you as he that serveth."

Mrs. Robinson said to me:

While my father saw that Theodore received an intellectual training, that was secondary. His main emphasis was along social and religious lines. My father himself endeavored to use any unusual knowledge or privileged position or fine culture for the benefit of those in a less privileged position. He never gave immediate material aid to an applicant; but, taking the address, he would send some member of the family to investigate the real need. He taught Theodore that while he might leave him enough wealth to be independent of remunerative toil, he must labor just the same in some line of service for his fellows.

Again she told me, "I never asked my brother to

do a single thing for me that he refused to do. It mattered not how busy or how difficult my request, he did it joyfully and never with complaint."

He was greatly disgusted with the mere money-getter. He was an aristocrat by birth, but he used the culture and confidence this gave him to strengthen him for service. Referring to the charge that he wanted to be "king of America" after his long tour in Europe, he replied that his accusers either did not know him or did not understand the position of a king, who was a "cross between a Vice-President and the leader of the 400." To further emphasize his repugnance he remarked: "I felt if I met another king I should bite him." He referred to one particularly fussy monarch he met as "nothing but a twittering wagtail."

He enjoyed and learned from actual fellowship with all kinds of people in all walks of life. The French ambassador, Jusserand, often went swimming with him in Rock Creek. He wrote Miss Carow about a unique picnic arranged by her sister, Mrs. Roosevelt: "Spec [Von Sternberg, the German ambassador, whom he greatly loved] rode with Edith [Mrs. Roosevelt] and me looking more like Hans Christian Andersen's little tin soldier than ever." He had come out in his Hussar uniform to present his credentials as ambassador. After the ceremony was over, Mr. Roosevelt said, "I told him to put on civilized raiment, which he did." Then he remained a couple of days and we "chopped and shot and rode together."

While discussing hunting one day in Europe he

told King Haakon of Norway about acting as a "deputy" under "Sheriff" Seth Bullock when they gathered around the body of a dead desperado as English bird hunters might and say, "My bird, I believe." Then Mr. Roosevelt suddenly decided to see this "royal life" through the eyes of a comradely plainsman, and he cabled Seth Bullock, of the Dakotas, to meet him in London. Kermit tells us that the first remark "Seth" made on arriving was that "he was so glad to see father that he felt like hanging his hat on the dome of Saint Paul's and shooting it off."

He was at home with all types and interrogated them for information and utilized it for service to his fellows. One day, going through the White House, he found a group of painters at work and asked them, "How much do you get a day?" They replied, "Three dollars and twenty-five cents." Then he said, "That is mighty good pay for such pleasant work." He then took a brush, covered a good sized space with paint and told them he once thought he would like to be a painter because "you can see something accomplished with each stroke of the brush."

Mr. Thompson told me that he had seen him again and again on long trips go out of his way to shake hands with some humble laborer. "It was not stage play but it was as natural as his attention to children, whom he dearly loved." He felt akin to everybody, as does the true son of God.

When he visited the Panama Canal while it was under construction, he went everywhere among the men, splashing through mud and ignoring dangers

and asking questions and refusing to be fêted and entertained. He became one of the men in very spirit. One day a group of machinists cried out, "Teddy's all right," and he instantly replied:

You are all right, and I wish there were enough of me to say it with all the force I feel. Every man who does his part well in this work leaves a record worthy of being made by an American citizen. You are a straight-out lot of Americans and I am proud of you.¹

He lifted their work into the realm of patriotism and made it rightfully appear as necessary as his own. It will be remembered that afterward he had a bronze medal made for every worker on the canal which was presented in a dignified way.

Lyman Abbott told me that Mr. Roosevelt rarely missed the weekly conference-luncheon while on *The Outlook*. He would enter into the discussions heartily and in a commonplace way call out the opinions of the youngest men present:

He would listen too if they said anything worth while. If the conference drifted into mere talk, he would not be impatient or say a word, but would quietly take something out of his pocket and begin reading.

He would not easily acquiesce even in a discussion with a dear friend. But he was patient in hearing and answering the argument of anyone. He would never ride them down ruthlessly with "superior" wisdom and a dogmatic conclusion. Dr. Lambert,

¹Reprinted by permission of The Macmillan Company, from *Theodore Roosevelt: The Boy and the Man*, by James Morgan. Copyright, 1907, by The Macmillan Company.

usually his hunting companion and always his intimate friend, talked with me freely along this line:

Theodore never let go of himself. He did nothing carelessly. He was one of the surest shots in America because he always used good judgment and self-control. He could pick off a bear amidst a pack of dogs when only the rarest skill could do it. He often excelled because he acted quickly. But he was never boastful, nor did he exultingly talk about himself.

We once had a long and animated controversy over whether he had hit a bear in the right or left side. I showed him where the bullet had come out on the right side. He was certain that he had hit the bear on that side. Dr. Rixey and all the rest agreed. Theodore turned to me and said, "Do you mean to tell me that what I saw was not so?" The discussion was getting heated and so I dropped it. The next day Theodore opened it up again. He had the evidence of the bullet which opposed the evidence of his sight. That showed that evidence could not always be trusted, and he was perplexed. Finally I said, "You know a bear is very lively, and he was dodging from right to left, striking at the dogs. You aimed at the right side but just as you shot the bear jumped and your bullet hit him in the left." He finally acquiesced. He would stick for his view of a matter but had so trained himself that he was not irritable about it.

He applied justice in every case without respect to the standing or race of the individual or group under consideration. Almost prophetically, he had a contest with the National Republican Committee when in his early twenties he was a delegate at Chicago. The National Committee had nominated ex-Senator Powell Clayton for permanent chairman, while Mr. Roosevelt led a group of sympathizing

"boss-busters" determined to elect ex-Congressman Lynch, a Negro. He asserted in an address that only two delegates to the convention had "seats" on the National Committee and that it was a reflection on their (the delegates to the convention) "capacity for government" to allow this committee, in those circumstances, to name a presiding officer for the convention.

He would not be content to salve over a sore; he would undertake to cure it. Lillian Wald, of the Henry Street Settlement, tells how Mr. Roosevelt at one time endeavored to stop a soup-kitchen in her neighborhood, since it was more or less of "an insulting answer to a distress that was based on the fundamental question of poor pay for hard jobs." She said that Mr. Roosevelt always went to the heart of the matter and investigated the actual conditions in the "sweat-trade" through his visits into the homes of the "sweaters."

Corporations, on the one hand, continued to claim peculiar privileges, while on the other, "labor" often grew arrogant. Mr. Roosevelt endeavored to be a real brother to each and to put them on a brotherly basis.

To the grasping and "divine-right" capitalist, he would quote Lincoln:

Labor is prior to, and independent of, capital. Capital is only the fruit of labor and could never have existed but for labor. Labor is the superior of capital and deserves much the higher consideration. Capital has its rights. . . . Nor should this lead to a war upon the owners of property. Property is the fruit of labor; property is desirable; it is a positive good in the world, Let not him who

is houseless pull down the house of another, but let him work diligently and build one for himself, thus, by example, showing that his own shall be safe from violence when built.

Mr. Roosevelt made his impartiality very clear in a message to Congress: "We are neither for the rich man as such nor for the poor man as such. We are for the *upright man*, rich or poor."

But he also recognized the fact that legislation frequently favors one class as against another, and so he proposed: "According to our ability we intend to safeguard the rights of the mighty, but we intend no less jealously to safeguard the rights of the lowly." When a financial flurry and possible panic was threatened by the "money interests" if he insisted on certain enactments, he announced that he had always put down mobs without question as to their origin, as he "could no more tolerate wrong committed in the name of property than wrong committed against property." He was criticized because he gave names as he "coupled condemnation of labor leaders and condemnation of certain big capitalists, describing them all alike as undesirable citizens." After severely arraigning the "divine-right" owners of the anthracite coal mines he was as unsparing in arraigning the labor-union forces for insisting on putting a man out of the government printing office because he was not a union man. He openly condemned a certain industry which by new machinery and combinations of factories greatly increased its production and profits without giving the employees any of the benefits. He said: "This

represented an increasing efficiency with a positive decrease of social and industrial justice."

In the face of labor's helplessness, when confronted by gigantic production organizations, he said:

While we must repress all illegalities and discourage all immoralities, whether of labor organizations or of corporations, we must recognize the fact that to-day the organization of labor into trade unions and federations is necessary, is beneficent, and is one of the greatest possible agencies in the attainment of a true industrial, as well as a true political, democracy in the United States.

He urged, while President, that the two groups should confer as "partners":

It is essential that capitalist and wage-worker should consult freely one with the other, should each strive to bring closer the day when both shall realize that they are properly partners and not enemies.

Here is a nucleus for the plan, afterward so largely adopted, of providing for governing "councils" or "boards" made up of owners and laborers in factories, mills and mines.

He believed and practiced the doctrine which Paul preached at Athens, that God "made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17. 26).

CHAPTER IX

PUBLIC DUTIES FEARLESSLY PERFORMED

"Let us therefore boldly face the life of strife . . . resolute to be both honest and brave, to serve high ideals, yet to use practical methods."—*Theodore Roosevelt*.

Who will go for us? Then said I, Here am I, send me.
—*Isa. 6. 8.*

THERE was no sly stepping, nor subtle speech, nor smooth subterfuges in Mr. Roosevelt's life plans. He walked and worked in the open. He cared nothing for personal cost when righteousness was under consideration.

When first a candidate for the Legislature he visited a saloon with the "ward leader." When asked by the saloonist to support a lower license, he made inquiries concerning the prevalent rate, and being convinced that it was too low, he promptly declared that he would work for a higher one. After being elected he introduced such a bill, and the Republicans were panic-stricken, as it was as "advanced" as prohibition legislation would have been on the East Side in 1900.

He was just as frank in other directions, and as late as 1915 opposed a New York State bill making Bible-reading in the schools compulsory. He called it a fanatical move. While a member of the Legislature, he risked the vigorous opposition of the Catho-



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MR. ROOSEVELT'S FAVORITE PHOTOGRAPH
(AND THE CHOICE OF HIS CLOSEST FRIENDS)

lies by blocking a long-permitted grant to a "Catholic Protectory."

When refusing to announce himself as a candidate for President in 1912, he said that his decision was not final, for, "If the people should feel that I was the instrument to be used at this time, I should accept even although I knew that I should be broken and cast aside in the using."

Senator Platt tried to frighten him away from his "franchise bill" by classing him with the then much-condemned and greatly ridiculed Populists of Kansas and warned him that he could never be elected again since the corporations would not contribute to his campaign and without their aid it was thought that a successful campaign could not be conducted. He cared not for the threatened penalty but drove the bill through the Legislature and caused the first break—which never closed—with the stand-patters.

He wanted no special consideration even when misfortune struck him. For example, when he was shot, Governor Wilson magnanimously offered to cease campaigning, but he promptly replied:

Whatever could with truth and propriety have been said against me and my cause before I was shot can with equal truth and equal propriety be said against me now, and it should so be said; and the things that cannot be said now are merely the things that ought not to have been said before. This is not a contest about any man—it is a contest concerning principles.

When his death was announced, Mr. John Woodbury, the secretary of the class, sent to the class of

1880 as applying to Mr. Roosevelt, a section from Bunyan, as follows:

Then he said, "I am going to my Father's, and though with great difficulty I have got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have *fought His battles who now will be my rewarder.*"

He, like Paul, had his scars; and he was sore weary, as was Mr. Valiant-for-Truth, concerning whom the above was written.

He never made a test for others he was not willing to endure himself. When he discovered that army officers were loafing physically and so were incapable of prompt out-door leadership if needed, he issued an order requiring every active officer to ride horseback one hundred miles in three days. When vigorous protests were made to arouse sympathy for some corpulent generals, the President himself, in company with Surgeon-General Rixey, rode one hundred miles in *one* day over the Virginia roads, which were frozen in ruts and while a snowstorm held sway for half the day. In the same way he was submerged for about seventy minutes in one of the first of the modern submarines, during which time he calmly made a thorough examination of the vessel. Concerning this trip, he said: "I went down in it chiefly because I did not like *to have the officers and enlisted men think I wanted them to try things I was reluctant to try myself.*"

While police commissioner he frequently spent the whole night—often going forty hours without sleep—in patrolling the city so that he might actually enter into the life of the policeman. He always wanted to be sure that his orders were “fair” and never arbitrary.

He never reckoned “success” as a necessary proof that he was right. When duty’s door opened, he entered and walked forward, one step at a time. After the “Progressive” defeat, which many believed would “break” him, he wrote in his *Autobiography*—a work which was received by the public with scant enthusiasm and interest—explaining that his ideal was formed on “service” to be rendered without any notion of appreciation or applause. He affirmed that the real public servant “will do the thing that is next when the time and the need come together” and not ask what the future will bring him. He will not, Mr. Roosevelt insisted, be disturbed if another gets the credit for doing what he started or made possible, but will be happy in the consciousness that by doing well he has prepared the way for the other man who can do better.”

Dr. Lambert said of him :

He would risk following a decision even though it promised total annihilation if it failed. He was willing to take such a responsibility because he believed in the final support of the people. Nothing, however, could affright him when a decision had been reached. He would say, “I have gone into it and I dare not back down now.”

He therefore never condemned himself when an honest effort was apparently futile. And so he

wrote Senator Hanna, after his "Anthracite Strike" appeal failed, that he was "down-hearted over the result. But I am glad I tried anyhow. I should have hated to feel that I had failed to make any effort."

His confidence rested on the certainty of justice triumphing in the end, for he told Mr. Riis:

It is a matter of conviction with me that no frank and honest man could be in the long run entangled by the snares of plotters, whatever appearances might for the moment indicate.

This claims the promise, "The steps of a good man are ordered by the Lord."

He was not unsusceptible to defeat and victory. He felt keenly the injustice done by the critics of Admiral Dewey and expected similar treatment, and so expressed himself even while at his high tide of popularity. At an entertainment on board the ship when ex-President Roosevelt was returning from Africa, Homer Davenport told of a cartoon he had drawn in defense of Admiral Dewey while the bitter criticism was at its height. Dewey, seeing the cartoon, sent word that he wanted to see Mr. Davenport, and greeting him, immediately threw himself on the "sofa in a paroxysm of weeping." Mrs. Dewey excused him, explaining that the public abuse had sent the Admiral near to nervous prostration. She said, "We had decided to go to Europe, never to set foot on American soil again, and had actually packed our trunks when we saw your cartoon. We have now decided to stay in America."

Mr. Roosevelt heard Mr. Davenport repeat this

story and followed him on the ship program, paying high praise to the Admiral. Lawrence Abbott, who happened to be with him, writes that after the address:

I happened to be next to him, and immediately on taking his seat he turned to me and recalling the numerous times in the month or two preceding in which he had remarked that he was "going down like Dewey"—said, *sotto voce*, "Lawrence, they may treat me like Dewey, but I'll tell you one thing, I shall neither weep nor shall I go to Europe."

He felt deeply that every American citizen should enter politics. He had contempt for the man who shirked in public affairs. So he said:

Again, when a man is heard objecting to taking part in politics because it is "low" he may be set down as either a fool or a coward; it would be quite as sensible for a militiaman to advance the same statement as an excuse for refusing to assist in quelling a riot (*American Ideals*, p. 111).

He believed that what was due "Cæsar" should be rendered him as God's due should be rendered him.

Lawrence Abbott, whose intimacy with Mr. Roosevelt on his journey through Europe gives him a right to speak, asserts that Mr. Roosevelt did not want to enter politics again but hoped to "retire to Sagamore Hill and devote himself to his literary pursuits." But obedience to his sense of political duty drew him in again. It was Governor Charles E. Hughes who finally persuaded him to take the first step and help pass the Direct Primary bill which ultimately led him to be the candidate for State

Convention chairman against Vice-President Sherman.

He wrote Senator Lodge that he would gladly have gone into such a contest twenty years before, but that an ex-President ought never to have been compelled to go into such a contest. He affirmed that while such "political business" was utterly repugnant to him, nevertheless he could not stay out of it when he saw that the interests of the decent people were at stake.

In referring to America's task in the Philippines, in the speech nominating William McKinley for President, he said:

Is America a weakling to shrink from the world-work to be done by the world powers? . . . No! we challenge the proud privilege of doing the work that Providence allots us, and we face the coming years high of heart and resolute of faith that to our people is given the right to win such honor and renown as has never yet been granted to the peoples of mankind.

Mr. Roosevelt had much to do with our presence in the Philippines since he, as assistant secretary of the navy, brought the fleet to efficiency, picked Dewey, and gave him orders to go to Manila and take the islands. All now admit that our entrance was providential, since it put us into world affairs and made it natural for us to join in the World War and help save civilization, as well as secure an influence which, if wisely used, may help bring permanent peace everywhere.

Furthermore, our ability to rule so successfully in

the Philippines by Christian methods disproved the claim of Japan that only Prussian "might" could civilize such people as the Koreans, blood brothers to the Filipinos. This example of successful administration may have helped Japan to change her tactics.

All of these things also help establish the necessity of "foreign mission" work. If we must fight for the brotherhood, then we must also send the truth which will bring men to act like brothers. Mr. Roosevelt had warmest sympathy with the "foreign" work of the church.

George H. Payne, Editor of the Forum, tells of a trip to Boston with Mr. Roosevelt on the day after his decision to be a candidate for the nomination in 1912, when "he was a very sad man" because duty compelled his candidacy. On receiving enthusiastic assurances of success he replied, 'It may be possible, but we must be prepared to lose—it is our *duty* to make the fight.'

Mr. Roosevelt was so clean and straight that he put full confidence in entire frankness. Mr. Bishop told the writer of an enemy's attempt to misuse his own remark that Mr. Roosevelt had a "boy's mind" to break their friendship. What Mr. Bishop said was, "What he thinks, he says at once, thinks aloud, like a boy." The trouble-maker, a fellow police commissioner, reported him to Mr. Roosevelt as saying, "You have a boy's mind and it may never be developed." Mr. Bishop was right, for Mr. Roosevelt put a simple trust in open honesty.

In referring to a group of Wall Street men who

were determined that he should not be nominated in 1904 he said that after he had uncovered their secret efforts to displace him they were helpless, for while they seemed to have power when working "under cover" they became "quite helpless when fighting in the open by themselves."

The sense of being right sustained him. Yet he was greatly cheered by letters such as came from Secretary Hay, who was in Germany seeking health after his nomination.

Mr. Hay congratulated him on his nomination speech in Chicago in 1904, where he had combined "conscience and authority." Secretary Hay rejoiced that he had the courage to speak plainly to "Our master—the people." He noted the fact that it was easy to condemn corporations or peculiar groups, but that it took unusual courage, rarely found among public men, to call the people as a whole to account. It greatly cheered Mr. Roosevelt to have it recognized that back of all his public work was a sincere devotion to righteousness, guided by a godly conscience.

He insisted that honesty and character, and not political partiality, should decide fitness, and so he lays down the rule on becoming President that "no political, or business or social influence of any kind" would affect him when he was measuring the honesty or efficiency of a public official. Worth alone weighed with him; he trained himself to recognize it.

He did not mince matters in dealing with unworthy individuals. When a senator brought a

widely known "boss" to meet President Roosevelt, he received such a cold reception that he angrily blurted out, "You treat me as though I were a thief." The President replied, "Well, since you remind me of it, I know that you are one."

He always wanted the untarnished truth. When becoming Governor he determined to get an impartial report concerning the State canal graft. He appointed two well-known Democratic lawyers to investigate and instructed them to spare no one. After months at the task they reported that actual criminal acts could not be located and that therefore prosecution was impossible, but that the whole management should be changed. The people knew this report was unbiased and were satisfied, though, otherwise, they would have required the designation of a specific culprit.

While he asserted positively that, without flinching, he would enforce the laws "against men of vast wealth just exactly as I enforce them against ordinary criminals," he wanted the multimillionaire still to understand that this purpose was ultimately for his benefit. So he declared in a "Progressive" statement:

I want my multimillionaire opponents to know that the things I propose are not intended to hurt them but to help them. What I am striving for is to help their children and their grandchildren; that in the future years they may find it possible to live in this country with safety.

He refused to see the sister of a convicted officer of the army who wanted to plead for a pardon, saying that sympathy for the officer's "folks" must not

interfere with the administration of a fair justice. He insisted that, after a careful survey of the evidence, he was sure the officer in question was "entirely incompetent to remain any longer in the service." He closes with:

It would not be fair to do for one man who had influential friends anything I would not do for the man who has not a friend in the world. I try to handle the army and navy on the basis of doing absolute justice and showing no favoritism for any reason.

He refused to single out the case of his son from those of the other boys who had fallen in France and to permit the empty notoriety coming from bringing the body home. He wrote General March:

Mrs. Roosevelt and I wish to enter a most respectful but most emphatic protest against the proposed course as far as our son Quentin is concerned. We have always believed that

"Where the tree falls,
There let it lie."

We know that many good persons feel entirely different, but to us it is painful and harrowing long after death, to move the poor body from which the soul has fled. We greatly prefer that Quentin shall continue to lie on the spot where he fell in battle and where the foeman buried him.

After the war is over, Mrs. Roosevelt and I intend to visit the grave and then to have a small stone put up by us, but not disturbing what has already been erected to his memory by his friends and American comrades-in-arms.

He was not a dreaming idealist but a practical

doer of duty born of ideals. His motto as repeated to me by Mr. Bishop was, "I want to do the ideal thing, but if I cannot do it, I will come as near the ideal as possible." He greatly grieved some reformers because he refused to introduce a liquor local-option bill into the Legislature of which he was a member. He insisted that if he pushed it at that early date he would not only waste his time but would cheapen himself and lose his influence and ability to carry through other reforms promisingly pending at that time.

He never acted without foresight. Kermit in writing about the African trip and his preparations for it records in the *Metropolitan Magazine*:

It was often said of father that he was hasty and inclined to go off at half-cock. There was never anyone who was less so. He would gather his information and make his preparations with painstaking care, and then when the moment came to act he was thoroughly equipped and prepared to do so with that lightning speed that his enemies characterized as rash hot-headedness.

He carefully viewed all the possibilities when acting and knew that the Panama project might lose him the Presidency. When, therefore, this possibility was predicted, while he was a candidate for the nomination in 1903, he replied in a letter to a Georgia man that the building of the Panama Canal ranked with the Louisiana Purchase in importance. He therefore admitted in this letter that if it were necessary for him to retire from public life as a result of his insistence upon building the Canal, he would be glad to do so if the project was finally

successful. He explained that he said this because he believed that a public man ought not to be concerned about the length of his term, but about the accomplishment during the time he was in office. The whole letter enforced the fact that he was anxious to render public service and not to obtain or retain place by merely pleasing the people.

He always carried the spirit of military obedience into his public work, serving the people as soldiers did the flag. That is why he was so ready to enter the actual fighting ranks. He compared his injury at Milwaukee to that of a sailor or soldier in actual combat. Hence, his instructions to the Rough Riders might fit anyone entering public service. When they were about to be mustered in and could still withdraw, he said:

Once you are in, you've got to see it through. You've got to perform, without flinching, whatever duty is assigned to you, regardless of the difficulty or the danger attending it. You must know how to ride, you must know how to shoot, you must know how to live in the open. Absolute obedience to every command is your first lesson. No matter what comes, you mustn't squeal.¹

He had the same self-effacing courage and confidence in acting for his nation. Venezuela had borrowed nine and one half million dollars in 1896 from a German bank to build a railway, and in 1901 was far behind with interest. Great Britain also had a claim for one and one half million, and Germany,

¹From *The Life and Meaning of Theodore Roosevelt*, by Eugene Thwing, p. 97.

adding a claim for damages for riots against her subjects in 1898, succeeded in securing the cooperation of Great Britain in blockading the ports of Venezuela and demanding immediate payment. On December 8, 1902, a German fleet destroyed Puerto Cabello. Secretary of State Hay's protest proved unavailing. President Roosevelt knew that Germany kept Great Britain from arbitrating the question. He sent for Holleben, the German ambassador, and told him that unless Germany consented to arbitrate within ten days, he would send Admiral Dewey and his fleet to protect Venezuelan territory. The ambassador suggested this might mean war, but Mr. Roosevelt said it was too late to discuss the matter. When one week had elapsed and no word came, the President warned Holleben that Dewey would start in two days. The arrogant Kaiser, being notified, recalled the steel-like will of Mr. Roosevelt and, seeing that he meant business, immediately proposed arbitration. The President magnanimously allowed him to take the credit for initiating the proposal, but nevertheless kept Germany from getting a foothold on this continent.

He had a very severe strain on his independent Americanism when he was compelled to refuse to visit the Pope. Vice-President Fairbanks had previously requested an audience with the Pope, who granted it on condition that he should not visit his own, the Methodist, church in Rome. Mr. Fairbanks indignantly refused. Ambassador Fleishman was requested to arrange an interview for Mr. Roosevelt with the Pope and was asked to notify Mr. Roose-

velt that he would be welcomed on the same terms proposed to Vice-President Fairbanks. Mr. Roosevelt immediately answered that the "Holy Father" had the right to make any conditions he thought best, but reminded him that, "I must decline to make any stipulations or submit to any conditions which in any way limit my freedom of conduct."

J. C. O'Laughlin, a newspaper man, having met Mr. Roosevelt in Egypt, became one of his secretaries on the tour; and since he was a Roman Catholic, he volunteered to precede the party and undertake to arrange the interview. Merry Del Val, the papal secretary, is reported as follows by Mr. O'Laughlin in his book *Through Europe with Roosevelt*:

Continuing, I said to Mr. O'Laughlin, "All I ask is this: Can you assure me that Mr. Roosevelt will *de facto* not go to the Methodists, thus leaving aside the question of what he may consider to be his rights in the matter?"

Mr. Roosevelt interpreted this to be discreditable double-dealing and deception. In speaking about it he said that Merry Del Val told Mr. O'Laughlin that he could have the "audience" with the Pope if he would secretly agree not to visit the Methodists while it would be publicly announced that *there had been no such agreement*. He imagined that this would save the ex-President's "face." Mr. Roosevelt then concludes that even a "Tammany boodler alderman" would not have dared to make such a proposal. He did not blame the Catholic Church as a whole, for evidently the church was not to blame. It is as foolish to blame the Protestant Church for

what a few leaders do as it is to blame the Catholic Church in the same way.

Few Presidents have had more intimate friends among priests and laymen in the Catholic Church, and they had aided him greatly. It took real courage to risk their enmity. But his impartial spirit would not permit him to make such an unfair bargain.

Mr. Van Valkenburg said to me:

Mr. Roosevelt hated fewer people than anyone I ever knew. He was not able to cherish personal animosities. He attacked individuals only as representatives of a dangerous idea or organization.

He always counted himself the spokesman or representative of a "cause" and dedicated himself so completely to it that even his warmest personal feelings were not, as a rule, allowed to influence or retard him.

Gladstone had almost as stormy a career as Mr. Roosevelt. Once when asked the source of his regular poise he took the interrogator into his bedroom and pointed to a Scripture verse which faced him every morning. It was: "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee." Something similar doubtless preserved Mr. Roosevelt, for his faith was as solid and his knowledge of the Scriptures as intimate. In a heartening letter to Kermit on December 3, 1904, we catch a vision of his sustaining "faith." He urges him not to despair because at various times in school and in business "fortune will go against anyone." He urges him to keep up his courage and keep

pegging away and things will "always take a turn for the better in the end." He writes in the same vein to "Ted," who has struck a "blue" time at school. He remarks that as one grows older, "the bitter and sweet" follow each other pretty closely. We must, he urges, "grin and bear it" and "flinch" seldom but keep earnestly at our work until luck changes.

Dean Lewis illustrates Mr. Roosevelt's imperturbable poise by describing a visit to him during the Chicago Convention, when it took him twenty minutes to struggle through the jams in the hotel, which were shouting, "We want Teddy," to get to his room. The roar of the crowds inside and out of the hotel, together with the playing of half a dozen bands, did not move him. He found Mr. Roosevelt alone, sitting in a rocking chair, reading. "As I came in he looked up quietly, and I saw that the book which he held in his hand was *Herodotus*, the Greek historian." Rabbi Menzes, in speaking of the unruffled manner in which Roosevelt received criticism, likened him to Lincoln, who once said:

If I were to try to read, much less to answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I can, and I intend to keep on doing so to the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference!

He did not fear death in the path of duty but was ready to meet it as an incident in the regular course of life or as a price to be paid in battling for the right. The loss of Quentin without doubt hastened

his own demise; but when it was reported, his unselfish message was:

Only those are fit to live who do not fear to die, and none are fit to die who have shrunk from the joy of life and the duty of life. Both life and death are part of the "Great Adventure."

He had earlier made the same heroic declaration when it seemed certain that duty to the public would ultimately compel him to enter the Presidential contest in 1912, when he was trying to avoid it. He said:

The right motto for any man is "Spend and be spent," and if, in order to do a job worth doing from the public standpoint, he must *pay with his own life*, actual life on the field of battle, or political life in civic affairs, he must not grudge the payment. . . . My attitude is not a pose; I am acting as I do because, according to my *lights*, I am endeavoring, in a not too-easy position, to do what *I believe the interests of the people demand*.

He would refuse nothing which divine guidance ("lights") imposed. He was a man of prayer and doubtless found the light that did not fail. He was led through the burdens and dangers of the campaign of 1912 into his most unpopular period. But he walked on unafraid and was "led" finally to his most influential period, that of the war days. He was as calm through the days of jeering as through those of cheering.

Mrs. Robinson said to me:

My brother had no fear of death in the path of duty. He never thought of it as a dark door. He believed in divine guidance. He did not define it or talk about it ex-

cept as he would call it, "according to my light." But, following this, he never feared the ultimate outcome.

Julian Street, who knew him for years and was frequently with him during the last days, writing in *Collier's*, said that he never even heard him mention death until the last year before his demise. He then concludes that his reference to it must have come from "a premonition that the end was perhaps nearer than those about him supposed." Continuing, he describes Mr. Roosevelt as he lay in the hospital a few days after his operation, reading a book when he remarked, "Lying here, I have often thought how glad I would be to go now if by doing so I could only bring the boys back safe to Mrs. Roosevelt."

He indeed avoided no task but lived every day as though it were his last. Though his health was broken, he would not admit it, but drove his flagging strength to the limit in efforts to speed up the war. He gave the keynote speech in Maine, writing it while on a bed of pain, addressed the Republican State Convention on the very day that Quentin was killed, and when his sorrow almost crushed him earnestly urged the reelection of Mayor Mitchel, and supported, in a great speech at Carnegie Hall, the reelection of Governor Whitman. His last appearance was to deliver an address in honor of a Negro Red Cross unit. On the great day of rejoicing—Armistice Day—he was compelled to return to the hospital with the acute pain of inflammatory rheumatism. But he mended sufficiently to spend his day of delight, Christmas, with children and grandchil-



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THE FUNERAL CORTEGE ENTERING CHRIST CHURCH AT OYSTER BAY

dren at Oyster Bay. He spent his last evening with his family and at eleven retired, asking his personal attendant, James Amos, to "put out the light." At four o'clock Amos noticed unnatural breathing, but when he reached his side he was gone. His favorite text was, "And walk humbly with God." This faithful disciple and good soldier did so, and "was not, for God took him," even as he did Enoch of old. Such an end well fitted such a good soldier of Jesus Christ.

The Hon. James M. Beck well said at a memorial service, "We cannot believe that a beneficent God, who in physical nature permits nothing to be wasted, should permit the destruction of such a soul." Only pigmies can stand in the presence of this pure and serviceable soul and declare that death destroyed him. He who died on Calvary and rose on Easter morn so real that sincere souls recognized him was indeed the "first fruits."

This chapter may well close with the words of the comrade-son, Kermit, who wrote for the Metropolitan:

When in a little town in Germany my brother and I got the news of my father's death, there kept running through my head with monotonous insistency Kipling's lines:

"He scarce had need to doff his pride
Or slough the dross of earth,
E'en as he trod that day to God
So walked he from his birth
In simpleness and gentleness and
Honor and clean mirth."

That was my father, to whose comradeship and guidance So many of us look forward in the Happy Hunting Grounds (Metropolitan Magazine, October, 1920).

CHAPTER X

PREACHED AND PRACTICED HIGH IDEALS

"As you know, my whole concern at this time is practically the same concern that Amos and Micah and Isaiah had for Jerusalem nearly three thousand years ago."—*Theodore Roosevelt.*

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.—*Isaiah 58. 1.*

"**I** AM charged with being a preacher. Well, I suppose I am. I have such a bully pulpit," said Mr. Roosevelt, referring, of course, to his great political audiences. He was afraid, however, in claiming to be a preacher, of being counted presumptuous or of seeming to lay claim to a peculiar abundance of an artificial piety which some people believe should characterize the preacher.

Mr. Loeb said to me: "Mr. Roosevelt was essentially a preacher of righteousness. He was a little sensitive, however, about having that title applied to him lest people would think of him more as a talker than a doer."

After declaring to Dr. Iglehart that the Christian ministry was the "highest calling in the world," he said:

I consider it my greatest joy and glory that, occupying a most exalted position in the nation, I am enabled simply

and sincerely to preach the practical moralities of the Bible to my fellow countrymen (Iglehart, p. 297).

Gifford Pinchot said to me:

Roosevelt was the greatest preacher of righteousness in modern times. Deeply religious beneath the surface, he made right living seem the natural thing, and there was no man beyond the reach of his preaching and example. In the sight of all men he lived the things he taught, and millions followed him because he was the clear exemplar of his teaching. He wanted results more than anything else and so acquired a remarkable directness of speech.

Senator Lodge traced his exhortatory gifts back to his ancestors when he said of Mr. Roosevelt:

The blood of some ancestral Scotch Covenantor or of some Dutch Reformed preacher facing the tyranny of Philip of Spain was in his veins, and with his large opportunities and his vast audiences he was always ready to appeal for justice and righteousness.

Jane Addams said he was a "veritable preacher of social righteousness with the irresistible eloquence of faith sanctified by work."

The *European Addresses* delivered during his return trip from Africa were practically "sermons," and Lawrence Abbott says in his Introduction to the book which contains them, "I call them sermons because he himself uses the phrase, 'I preach,' " and he further on proves their right to this designation when he says:

And yet the Sorbonne lecture, delivered by invitation of the officials of the University of Paris, . . . saturated as

it was with *moral ideas* and *moral exhortations*, was a complete success.

And again: "The speech was an appeal for *moral* rather than for intellectual or material greatness."¹

He was so strenuous in his phrases and figures concerning America's unwillingness to enter the war that the newspapers asked him to modify them. He refused and explained to Van Valkenburg: "As you know, my whole concern at this time is practically the same concern that Amos and Micah and Isaiah had for Jerusalem nearly three thousand years ago."

He was not materialistic but spiritual in estimating values. When ready to leave the Presidency, a score of propositions came to him. One corporation offered him one hundred thousand dollars a year to act as its president. But he turned them all down to become associated with a clergyman (Lyman Abbott), in whom he had great confidence, on a religious paper, *The Outlook*, at one thousand dollars a month. He did so because its atmosphere was congenial. He here frequently discussed religious subjects and always gave his contributions a high moral tone.

He was very much afraid of commercializing his personality and thus tincturing the purity of his messages. Mr. McGrath told me that he refused fabulous sums for Chautauquas, "because it looked to him as though he were capitalizing his career, which he said did not belong to himself but to the people."

¹Lawrence Abbott, *African and European Addresses*, p. 23, Introduction.

Mrs. Henry A. Wise-Wood, with a woman's insight, saw this element in him when she said :

Roosevelt is to the mind what the tuning fork is to the ear. When one wishes to strike the true note of Americanism, he needs only to touch Roosevelt as the choir-master touches his tuning fork.

He had that subtle, spiritual something which is as elusive and yet is as real as the fragrance of a violet. It was the result of a carefully guarded and nourished spiritual life. It was the basis for his sturdy championship of right, as love is for the courage the frail female exhibits in defense of her young. Gifford Pinchot endeavors to explain it when he asks: "What explains his power? Life is the answer," and then after describing his happy spirit, his clean life, his sturdy activities, and his keen sensitiveness "to every phase of human existence," he concludes, "In Roosevelt, above all men of his time, the promise of the Master was fulfilled: 'I am come that ye might have life, and that ye might have it more abundantly.'"

As a boy, he was taught to listen to a sermon so that afterward he could reproduce its outline and discuss the legitimacy of its Scripture basis. And so he learned to test a preacher's effectiveness. Mrs. Robinson described to me the family Sunday school in her childhood home:

Every Sunday afternoon at five o'clock we had a Sunday school in our own home. Father presided as teacher and the children of our household formed the class. Each child had a personally owned Bible. All had attended church

that morning and the first matter for discussion was the sermon we had heard. It was the duty of every one of us to bring in an abstract of that sermon, and the boy or girl who had the best one was highly praised by our father; that was a great prize. We would then look up the Scripture and the context would be explained, and we would discuss it freely, reading selections from our own Bibles. It was a cheery, happy hour, enriched by our father, who thus made sermon-hearing very attractive and profitable.

"Right" standards were imbedded in his very nature. William Bayard Hale followed Mr. Roosevelt through every detail of his life in the White House for a whole week and then tried to describe the tremendous amount of tasks performed, and concludes: "I couldn't do it otherwise," the President said to me when I expressed my astonishment at the candor and publicity that prevailed. . . . 'I rest everything on the righteousness of my cause.'"

He gave himself utterly to everything he advocated. Just before the editor of the *Paris Matin* returned from a visit to this country, he asked Mr. Roosevelt if he had any message and he replied:

I have no message for the French people. I have given them the best I had [his four sons]. But if they speak of me over there, tell them my only regret is that I could not give them myself.

He was always literally ready to give his life for a cause as did the early martyrs. Albert Shaw, in referring to Mr. Roosevelt's first "stumping" tour in the interests of President McKinley, traces his effectiveness to conscientiousness:

He was not naturally a good public speaker, but in the

course of this tour, through sheer earnestness, sincerity, and energy, he won his audiences and acquired his reputation—always afterward sustained—of being a very effective campaign speaker.

Mr. Roosevelt was constantly inspired and sustained by his high ideals, which he believed would ultimately prevail and for which he fought.

To a Christian mission school in Luxor, Egypt, he said, "A practical man without ideals is a curse. The greater his ability, the greater the curse." In closing a chapter in his *Autobiography*, which describes his romps with the children and the altogether happy home life he enjoyed, he enforced the fact that no success approached that which is open to men and women "who have the right ideals." This group, he says, will see that the ordinary everyday "homely things" "count most."

He had never met Mr. Riis until that newspaper reporter had printed his ideals of helpfulness in a book titled, *How the Other Half Lives*. That book drew these two men together as a magnet does a needle, and Mr. Roosevelt called on Mr. Riis and offered to help. Explaining the call, he said, "I believe in realizable ideals and in realizing them, in preaching what can be practiced and then in practicing them." Those were the sort Mr. Riis had offered.

Mr. Roosevelt's intense conviction is shown in a sentence in *The Great Adventure*: "Unless men are willing to fight and die for great ideals, . . . ideals will vanish and the world will become one huge sty of materialism."

He developed this idea in his epochal address at Carnegie Hall just after he had agreed to enter the primaries against President Taft:

In order to succeed, we need leaders of inspired idealism, leaders to whom are granted great visions, who dream greatly and strive to make their dreams come true; who can kindle the people with the fire from their own burning souls. The leader for the time being, whoever he may be, is but an instrument to be used until broken and then to be cast aside; and if he is worth his salt, he will care no more when he is broken than a soldier cares when he is sent where his life is forfeit in order that the victory may be won. In the long fight for righteousness the watchword for all of us is, "Spend and be spent." It is of little matter whether any one man fails or succeeds; but the cause shall not fail, for it is the cause of mankind.

Here is the spirit of a Paul who was willing to be "offered up."

The Hon. James M. Beck said:

When he entered public life he found this nation sunk in a sordid materialism, due to our amazing prosperity as a nation, which had somewhat obscured the great ideals to which the republic was dedicated. Roosevelt, in the spirit of an ancient prophet, preached the higher life, both for nation and for individual.

In *The Great Adventure* he pleads that those who cannot go into the trenches shall

realize the need for a loftier idealism than we have had in the past. . . . There has been in the past in this country far too much of that gross materialism which, in the end, eats like an acid into all the finer qualities of our souls.

The news of Quentin's death came on the morning of the day when he had agreed to preside and make the keynote address at the Republican State Convention at Saratoga. In spite of his heart-breaking sorrow, he went to the convention, saying: "It is my duty. I must go." He followed the set speech with an extemporaneous exhortation in which, among other things, he said:

Our young men have gone to the other side, very many of them to give up in their joyous prime all the glory and all the beauty of life to pay the greatest price of death in battle for a lofty ideal. Now when they are doing that, cannot we men and women at home make up our minds to try to insist upon a lofty idealism here at home? . . . I am asking for the idealism which will demand that every promise expressed or implied be kept—that every profession of decency, of devotion that is lofty in words should be made good in deeds.

His sorrow, the product of devotion to ideals, spurred and did not retard him in urging others to follow them.

Mr. Hagedorn carried a letter to "Bill" Sewall from Mr. Roosevelt in which he said: "I want you to tell him everything good, bad, and indifferent. Don't spare me the least bit." "Bill" then wrote, "I could not see a single thing that was not fine in Theodore." After speaking of the firm advocacy of his convictions which some people called stubbornness, "Bill" emphasizes Mr. Roosevelt's teachableness but admits that "he had strong convictions and was willing to stand up for them," and could not be shaken out of them. He was inspired and stabilized

by his convictions. He kept corrupt leaders nervous; for if he saw a thing that looked wrong, he spoke out loud and proposed a remedy and pushed to get it into vogue, no matter who was affected.

He was always consistent and declared:

Any man who preaches to others should rightly be required to show that he has himself, according to his power, acted upon the doctrines he preaches and that he has not lightly changed them or lightly adopted them.

Since he "preached" such doctrines critics wondered if he really practiced them.

One day Mr. Roosevelt asked George H. Payne if he had seen the charge of intemperance which had been made against him. He answered in the negative and suggested that it was not worthy of his notice. Mr. Roosevelt then replied:

That might be if it were not for the fact that day after day I am receiving letters like this one that I have in my hand, from mothers saying that they had taught their boys to look up to me, and that it was a shock to them to learn that I had been unfaithful to my trust. I owe them a refutation.

Lawrence Abbott calls attention to the fact that in the "intemperance" libel suit, under regular legal procedure, Mr. Roosevelt might have compelled his accuser to submit his evidence and when he failed to prove his charges, merely collect damages. But instead, he opened his whole life for complete inspection, so that the public could see whether there was any basis for the charges. That such was his

sole purpose is shown by his request to the court that the convicted owner of the newspaper who had made the scurrilous charges should be relieved from a heavy penalty after he had apologized.

Harvey D. Hinman was the Progressive candidate for Governor of New York in 1904 and was bitterly opposed by the "machine." Mr. Roosevelt, in supporting him, charged that William Barnes, the Republican "boss," had formed an alliance with the Democrats in the interests of political and business crookedness. Barnes then sued him for libel. In collecting evidence Mr. Barnes had the advantage of a long and intimate acquaintance in Albany. His information went back to the days of Platt, with whom he had worked. He had access to Mr. Roosevelt's 150,000 letters, which his lawyers scrutinized carefully. Mr. Roosevelt was kept on the grill of the witness stand for ten days. His memory was marvelous. Once they read a letter, written years before, with a bad implication to it, and Mr. Roosevelt asked, "Isn't there an interlineation there in pen and ink which reads as follows?" and he quoted words which banished all suspicion. They examined his relations with "Boss" Platt and went through the campaign contributions of 1904 in trying to show that Mr. Roosevelt had dealt in crooked politics, but they failed to find a flaw or a misstep.

Judge Andrews charged the jury to decide "whether there had been an alliance between Barnes and the Democratic leaders and whether Barnes had worked through a corrupt alliance between crooked politics and crooked business." "For two days the

jury deliberated," says Dean Lewis, "and then returned a verdict which accepted Roosevelt's statements as true."

Mr. Roosevelt in his "thanks" to the jury, after they brought in a verdict, so expressed his appreciation of the "obligation" you "men representing every sphere of political belief have put me under":

There is only one return that I can make, and that, I assure you, I will try to make to the best of my ability. I will try all my life to act in public and private affairs so that no one of you will have cause to regret the verdict you have given this morning.

The trial consumed two months and cost Mr. Roosevelt personally fifty-two thousand dollars to defend his honesty against a "boss" who thought he could "break" him. No moral leader can speak confidently and effectively without the consciousness of rectitude which sustained Mr. Roosevelt.

Someone has said that a man may fight for his home but not for his "boarding" house. Mr. Roosevelt, desiring to perpetuate the nation, recognized the fact that abiding love of country could alone be insured by real homes built by a sacrifice and by owners desirous of having children in them. Hence, in France, while "preaching," he assailed the liberty allowed the lawless socialists, and in the same way arraigned the childless homes—both as dangerous diseases of the republic.

He expressed his contempt for the dodger who refuses to be a parent by saying, "But the man or woman so cold as to know no passion and a brain

so shallow and selfish as to dislike children is in effect a criminal against the race."

His known tenderness toward woman safeguards his exhortation concerning "motherhood." After enforcing the necessity of every worthy man being gentle and unselfish toward his wife, he says, "But exactly as he must do his duty, so she must do her duty." He then explains that if the American race is to go forward, every normal home should endeavor to have at least four children in it, since many would not marry, others would be unwillingly deprived of offspring, and many children would die in infancy. He concludes: "I am sure you agree with me that no other success in life—not being President or being wealthy—can compare with the knowledge of men and women that they have done their duty and that their children and grandchildren rise up to call them blessed."

In speaking to the French on "race suicide" he said:

Even more important than ability to work, even more important than ability to fight at need, is it to remember that the chief of blessings for any nation is that it shall leave its seed to inherit the land. It was the crown of blessings in biblical times and it is the crown of blessings now.

It is difficult to condemn conditions in a country while an honored guest. But a genuine prophet dare not even then refrain, and so Mr. Roosevelt assailed the unrestrained Socialism prevalent in France:

The deadening effect on any race of the adoption of a

logical and extreme socialistic system could not be overstated; it would spell sheer destruction; it would produce grosser wrong and outrage, fouler immorality, than any existing system.¹

His fearless warning bore fruit; for the Briand ministry took heart and forbade a monster public demonstration already announced, with incendiary posters, to take place under the direction of the Revolutionary Group. For the first time in fifteen years the police and soldiers were authorized to use their arms in self-defense against this group. So his preaching bore prompt fruit.

He spoke in the same unrestrained way in Egypt when, under the plea of a Nationalist movement, Boutras Pasha, the British representative, was assassinated. Two hundred students had surrounded Mr. Roosevelt's hotel and shouted fierce threats; but, like the ancient prophets, he was unmoved. A wonderful welcome in London did not smother his preaching zeal, and so he dealt with the Egyptian question again and arraigned some of the side-stepping "statesmen" in Great Britain. "While you have been treating all religions with studied fairness and impartiality," he said, "the Moslems have used this as a basis for an anti-foreign attack, so that they could destroy all religions but their own." He concluded:

It was with this primary object of establishing order that you went into Egypt twenty-eight years ago. . . . If you feel you have not the right to be in Egypt, if you do not wish to establish and to keep order there, why then, by all

¹Lawrence Abbott, *Impressions of Theodore Roosevelt*, p. 165.

means get out of Egypt. . . . If, as I hope, you feel that your duty to civilized mankind and your fealty to your own great traditions alike bid you stay, make the fact and your name agree. . . . Some nation must govern Egypt. I hope and believe that you will decide that it is your duty to be that nation.¹

Though Mr. Roosevelt was charged with being a meddler in this case, he never explained that his speech had been read and approved, with a request that he deliver it, by Sir Edward Grey, the foreign minister.

He never gave any consideration to the effect of an act or address on his future but implicitly obeyed the inner voice. He admits that after he returned to the Legislature for the third term he found himself unconsciously asking, "How will this or that affect my career?" and was for awhile tempted to trim, until one day, in utter disgust, he declared, "I will do my day's work as it comes along and let the career take care of itself."

He could not "do evil that good might come." Mr. Riis records him as saying:

No man is justified in doing evil on the ground of expediency. . . . As soon as a politician gets to the point of thinking that to be "practical" he has got to be base, he has become a noxious member of the body politic. That species of practicability eats into the moral sense of the people like a cancer.

When urged by politicians to soften the prosecution of the Negro soldiers guilty of the Brownsville

¹*Ibid.*, p. 151.

murders in order that the Negro voters might not be offended, he writes Silas McBee:

As you know, I believe in practical politics, and, where possible, I always weigh well any action which may cost votes before I consent to take it; but in a case like this, where the issue is not merely one of naked right and wrong but one of vital concern to the whole country, I will not for one moment consider the political effect.

Previous to his own campaign for the Presidency in 1904 he found crookedness and graft in the Post Office Department. The politicians suggested that a few guilty ones should be punished and the department then be quietly cleaned up. He refused to consider such a plan and put a Democrat in as one of the assistant investigators so that no whitewashing would be done. Among the crooks caught was a State senator in New York State. It happened that the chairman of the Republican State Committee was a partner in the firm that profited from this senator's crookedness and the "senator" warned Mr. Roosevelt that if the "case" was not dropped, he would lose the State in 1904. Mr. Roosevelt wrote him that he was more interested in carrying the State than anyone else but that "I will not let up on any grafter no matter what the political effect might be."

The next year, a senator, afterwards expelled for dishonesty, wrote the President in the interests of a crooked client.

He received the prompt information that President Roosevelt would under no "pressure" from political sources or because of "party expediency" refrain

from punishing any evildoer, "whether he belongs to my party or any other."

He wrote a wonderful testimony in a private letter to his son Kermit, containing this sentence, "I never did one thing personally that was not as straight as a string."

When his campaign for President was put on he picked Cortelyou as national chairman because "he will manage the canvass on a capable and also on an absolutely clean basis, and my canvass cannot be managed on any other lines either with propriety or advantage."

One of the most crucial tests of Mr. Roosevelt's integrity came at the 1912 Chicago Convention. Only twenty-eight votes were needed to nominate him. One night a group of Southern delegates waited upon him and promised to give him thirty-two votes provided only that they then could vote with the "stand-patters" on organization. Mr. Roosevelt did not hesitate a moment but said in a clear voice:

Thank the delegates you represent but tell them that I cannot permit them to vote for me unless they vote for all progressive principles for which I fought and by which I stand or fall.

Mr. Van Valkenburg told me that Mr. Roosevelt said, "They don't seem to understand that I am not running for President but am standing for a principle." Another who was present said that "strong men broke down under the stress of that night." Some pleaded all night with him, insisting that once

he was nominated, he could handle the situation and rid himself of the "stand-patters." But, finally, after answering all arguments and desiring to close the matter, he had to warn two or three persistent pleaders that though he loved them like brothers, yet if they continued their urging, it might bring about a break in their friendship, since he could not yield against his convictions.

The Germans exasperated Mr. Roosevelt almost beyond endurance during the Barnes trial. Mr. Bowers, his chief counsel, had warned him against making any vigorous anti-German statements until the trial was over, since two of the jurors were German-Americans. News was suddenly brought that the *Lusitania* had been sunk. He tried hard to keep quiet and walked up and down the floor in his host's home in Syracuse. Finally he declared: "Well, it doesn't make any difference. It is more important that I be right than to win this suit." Awakened at midnight with a request for an interview, he gave the reporters a blistering indictment of the Germans. The next morning he told his counsel that he feared this interview would so alienate the two jurors as to insure losing the case, but concluded that it could not be helped if it did, since he must be true to his convictions whatever the cost, since his personal welfare "was second to the interests of the American people."

He never gave way to pettishness. He vigorously opposed the nomination of James G. Blaine while a delegate to the National Convention, but returning to New York, he refused to bolt the ticket, saying,

"I did my best and got beaten, and I propose to stand by the result."

Mr. Van Valkenburg recounted to me a stirring incident that uncovered Mr. Roosevelt's methods to hear the call of duty and his answer to it:

I was in New York in conference with Frank Munsey and George W. Perkins when Mr. Roosevelt telephoned me that he wanted to see me at nine-thirty the next morning. We had all agreed that if Woodrow Wilson were nominated, the Progressives would have small chance. When I arrived at Oyster Bay Mr. Roosevelt said:

"The whole family spent the afternoon yesterday in a conference as to whether I should accept the Progressive nomination. I told the children that it would mean social ostracism—friends of a lifetime would suspicion and 'cut' them; that it would embitter powerful business men who would impede and block their success. I told Mrs. Roosevelt that dear old Judge White would not call on her again, that Root and all the old crowd would forsake us. And I told them that it would all end in my defeat and loss of standing in the party. But after all this dismal picture, the family voted unanimously for me to run."

Then he turned toward me and said: "Van, this ends my public career. I had hoped I might serve the public for a long while. But duty calls and I must enter this fight as a soldier goes into battle and there risks his life. I am no better, and must be willing to 'die' for my country."

Suddenly he turned toward the door and said, "Let me bring Edith in," and soon he came back hand in hand with Mrs. Roosevelt, like lovers that they were, and asked her to tell me about the decision. She recounted the incidents and added, "Though we know the outcome is defeat, I am *serenely* happy; and whatever comes now, it is all right."

It was holy ground on which we stood. Mr. Roosevelt accepted the call as God-sent and without question went forward in the way as he found it marked out, step by step.

He never considered his own interests. Mr. Thompson asked him what he thought his chances were to be nominated in 1916. He replied that if there had been any "chance, I killed it by my tour of the West advocating preparedness and Americanism. The convention will adopt these issues; but when nominations are made a convention will always pass over a pioneer, he has made too many enemies, and will pick a 'safer' man." And he knew that fact when he started the tour.

Mr. Roosevelt read character and so picked his associates. He usually forgave his adversaries, but Mr. Stoddard told me of a nationally known writer who had published a widely circulated article making serious charges against Mr. Roosevelt. Later he wanted to apologize and renew friendship, but Mr. Roosevelt was unwilling, saying: "He has known me eight or ten years in an intimate way. If when he thus knew me he could make such charges, he proves himself to have a character I dare not trust in the future."

He had a very unusual test of his integrity when, as Governor, his warm friend, Jacob A. Riis, among many others, urged him to grant a woman murderer a reprieve, since it seemed revolting for a female to be executed. She had killed her stepdaughter without provocation and had tried to kill her husband. Governor Roosevelt eventually refused the request and wrote Mr. Riis, "Whatsoever I do, old friend, believe it will be because after painful groping I see duty in some given path."

He had to fight constantly for his ideals. Even

when police commissioner, he had politically blind associates who put policy before principle and so he said:

I have endless petty rows with Fitch and Parker, very irritating because so petty, but very necessary; the battle for decent government must be won by just such interminable grimy drudgery.

When it became necessary to form a new party Dean Lewis, who was on the ground, tells us: "The decision to form an independent party was made by Roosevelt and by no one else." He took responsibility promptly.

With such a character, tireless energy, and ideals of service of course he moved the people and ultimately to action. He dedicated his magnetism to the service of humanity. John Burroughs tells about meeting a Catholic priest in Bermuda who had been on a platform in New England when Mr. Roosevelt spoke and who said, "The man had not spoken three minutes before I loved him, and had anyone tried to molest him, I could have torn him to pieces." After the "libel" suit "Boss" Barnes heard Mr. Roosevelt speak at Carnegie Hall and was soon on his feet shouting and applauding. When reminded of it he replied, "No one can resist the magnetism of that man."

Mr. Roosevelt was not beyond being moved himself or he could not so easily have moved others. When he left Oyster Bay in the fall of 1905, following his inauguration as President, and after spending the summer there, he had an unusually affecting

experience. For the first time the village was decorated and the school children and neighbors accompanied him to the train and sang, "Farewell to our neighbor, President Roosevelt," and "God be with you till we meet again." The New York Tribune said, "The President had tears in his eyes while he thanked his neighbors who gathered at the railroad station" to bid him farewell. He told them how much he "appreciated their demonstrations of friendship" and that "they have been very helpful to me."

Mr. Taft, in his Introduction to Dean Lewis' *Life of Theodore Roosevelt*, tells of a cartoon that hung in Mr. Roosevelt's room at the White House,

in which an old farmer with a pipe was seated in front of a fire reading a long executive message of the President, and underneath was the legend, "His favorite author." This cartoon contained the kernel of truth as to the attitude of the plain people in the country toward Theodore Roosevelt's ideals.¹

He honestly loved the "people."

Mr. Loeb, his secretary, told me that the first time Mr. Roosevelt saw this cartoon, he exclaimed: "By George, Billy, that's the fellow I have been trying to reach all my life. I hope the cartoon represents the fact!" Lawrence Abbott further illustrates his hold on the people when he tells about looking out the train window during the night and seeing farm-houses lighted with groups in front waving flags at the passing train. "It was as if they had waited up

¹From *The Life of Theodore Roosevelt*, by William Draper Lewis. Copyright, by The John C. Winston Company.



Underwood & Underwood Studios, New York

THE EARNEST "PREACHER" IN ACTION

to bid a welcome and a good-by to a brother, though they knew he would be unseen and unseeing."

Clemenceau made an earnest plea to President Wilson to send Mr. Roosevelt over during the war since "he is an idealist, imbued with simple, vital idealism. Hence *his influence on a crowd*, his 'prestige,' to use the right expression." He paid for his power and he used it well.

The New York Globe editorially regretted the fact that the laudations of Mr. Roosevelt centered their emphasis on the fact that his chief service was as a "preacher"—a "champion of moral ideals," while "it was as a doer of the word rather than as its preacher that our dead leader and friend wishes to be regarded as worthy." It is so easy to minimize the preacher as a mere theorist. It is forgotten that the preacher has always carried the torch and blazed the trail at every forward step mankind has taken. Moses had a slow tongue and was given Aaron to preach. Recall the leadership of such preachers as Elijah, who dethroned Baal and saved Israel; John the Baptist, who prepared the way for the great Saviour; Savonarola, who acted as surgeon to a corrupt church; the Revolutionary preachers, who whipped the slothful to enlist; Henry Ward Beecher, the scorpion-like assailer of slavery; and the army of ridiculed pastors who gave us a "dry" America. Few men in history have had both the gift of the seer and that of the practical organizer as did Mr. Roosevelt. But he had to picture the "Promised Land" and exhibit the weakness of the enemy before he could get the people to go forward.

He early recognized that sins enervated both the individual and the nation. In speaking of the capable, well-disciplined army of Cromwell, he says, "No man swears but he pays his twelve pence; if he be drunk, he is set in the stocks or worse."

His own habits proved his estimate of right living; and while he tried to enforce their value, yet he never coerced anyone. Lawrence Abbott said to me, "Mr. Roosevelt so earnestly desired to help people find the road to spiritual success and happiness that he yearned over them with affection." He thus reached and aroused the best in them.

"At no time was he a driver," said Mr. Pinchot to me. "He set an example in life and efforts and inspired us to fullest endeavor to keep up with him."

By encouragement and faith he really wrought many transformations among the wild characters he knew in the West. Mr. Loeb told me of a tough character with a prison record who joined the Rough Riders. He evidenced complete amendment in the army, and President Roosevelt later gave him an important office. Someone said to the ex-tough, "The President has taken an awful chance on you," and he replied, "No, the Colonel's confidence in me is what is going to keep me straight."

He worked similar transformations in the nation as a whole. Public Opinion said at the time of his death:

It is not merely that Mr. Roosevelt changed the laws—a man of smaller influence or a national legislature under no moral conviction might have done that; his great achievement was that he changed the mental attitude of

the people and brought "big business" itself to repentance and to the ways of righteousness.

Oscar Straus said to me that Theodore Roosevelt could appeal to the conscience of the people as could no other American except Lincoln.

Professor Harry Thurston Peck had been severely arraigned by Mr. Roosevelt, and smarting under it, declared that when Mr. Roosevelt left the Presidency, his

wish will no longer be law to a hundred thousand office holders. His denunciations and his eulogies will be listened to with only scant attention. . . . It will be a strange thing for him to learn the lesson that the power which he exercises is the power of an office and not the power of an individual man.

Was he right? All agree that the last ten years of Mr. Roosevelt's life, while possessed of little political power, were the most influential of his career.

I once said to Colonel Roosevelt:

You have done more for practical righteousness than any other one man in the last generation. You have preached but you have also backed it with such a clean and upright life that you could fight vigorously without fear of being "stopped" by a blow on a blemished place in your character. No man has put more righteousness into laws and practices than you.

He listened calmly but his eye lighted with pleasure as he bowed his appreciation. And that fact explains the effectiveness of his preaching.

CHAPTER XI

WAS HE A CHRISTIAN? OTHERS' TESTIMONY

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.—*1 Tim. 6. 12.*

MR. ROOSEVELT'S friends all agree that he was very reticent in talking about or discussing the subject of personal religion.

Not a single influential friend has hesitated to declare the conviction that Mr. Roosevelt's religion was an indispensable part of his being. As Dr. Nicholas Murray Butler put it, "He never paraded his religion or his faith but both were very fundamental with him."

His fear of using religion as a cloak made him go almost to the other extreme of neglecting to posit the fact that his ideals and his strenuous righteousness were both the fruits of his faith. He also so stressed the necessity of applying the doctrine of James, "Show me your faith by your works," that some were likely to forget that his "faith" was fed by worship, Bible study, prayer, and Christian associates as roots are by soil, sunshine, and moisture if a tree bears fruit. He did use the "means of grace" as food for his faith but so unobtrusively that people did not notice it and hence often lost sight of the fact that he was a full-orbed "Christian."

So many of the people who were constantly associated with him were so marked as Christians that they are qualified to recognize and affirm Mr. Roosevelt's discipleship. This chapter will therefore deal largely with the "testimony" of his friends which came in answer to personal requests.

In talking with me Kermit said :

It was inherent in father to be reserved about the subject of personal religion. He claimed that actions "talked" in religion as in everything else. These told of his faith in a clear way.

Mrs. Robinson also affirmed :

My brother seldom talked about doctrinal subjects in religion. He had a profound faith which he believed would show itself in his actions. In my judgment he led in an absolute and exact way the life that is laid down for a Christian. He believed that a Christian life was the one to lead. He believed absolutely in the value and necessity of churches and that worship on Sunday was helpful and essential.

In answer to a letter, President Harding, himself an ardent member of the Baptist Church, wrote :

I am convinced that Theodore Roosevelt had a devout belief in God and though a consistent churchman he never paraded his belief, but it was evident in his writings, in his speeches, and in his conduct. His clean personal life is the best proof of his faith and belief. That he was a close student of the Bible was but natural since he was ever a seeker after truth. Unquestionably he believed in prayer, not only as a means of grace but as a personal help and consolation.

General Leonard Wood understood Mr. Roosevelt as well as any man who is alive and is himself an earnest member of the Episcopal Church. He wrote me:

Theodore Roosevelt was a true Christian. He believed in God and that all peoples must have faith, that a nation forsaking its religion is a decadent nation. He was a churchgoer as an evidence of his faith and for purpose of worship. His life, his ideals, and his acts established his faith in God. He was a reader of the Bible. I have no recollection of hearing him take the name of God in vain. I believe that he gathered many of his ethical ideas from the Scriptures. His courage was maintained by his sense of righteousness and justice. He was clean in thought and speech; a man of broad sympathy; limited neither by race nor creed. He was a doer of good works and a strenuous advocate of those principles which are laid down in the commandments.

Ex-President, now Chief Justice Taft in a personal letter among other things says, "Of course, he was a Christian, and a broad Christian at that." That is high tribute when their relations are recalled.

"Bill" Sewall was raised in the Congregational Church, and told me: "My grandfather was a Congregational minister, and he had a near relative who put seven Sewall brothers into the Congregational ministry." He himself did not join the church because of the aggravating friction between the only two churches in his small home town, yet he affirmed a simple and complete faith in God. Four of his five children are already members. He walked many hours with Mr. Roosevelt in the silences of the woods and on the wide prairies and knew the



Jan 7th 1921 Mr Christian T. Ruessner Dear Sir

Please pardon me for my delay. I hope it has not bothered you. Your letter came about the time we were moving out of our camps and I forgot to answer. I will be glad to do so now. I think he read the Bible a great deal. I never saw him in formal prayer but as prayer is the desire of heart, I think he prayed without ceasing for the desire of his heart was always to do right. I am not a very religious man but believe in real christianity. I judge Roosevelt by his life and the Bible tells us by their fruits you shall know them. I once heard him say he joined the church on account of his example. I think his early training probably did have an influence on him. I think he did attend church when he was where he could and I think you have the right title for your book. Now if what I have written is of any use to you I am glad and hope it is not too late.

very truly yours

W. W. Sewall

"BILL" SEWALL'S LETTER DESCRIBING MR. ROOSEVELT'S RELIGION.

soul of his friend. His sweet-spirited letter is reproduced just as he wrote it:

January 7, 1921

Dear Sir:

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Very truly yours,
W. W. Sewall

Ex-Secretary of War Colonel H. L. Stimson, who as the United States district attorney under President Roosevelt's appointment did yeomanlike service in enforcing laws in New York, wrote me:

The impression made upon me by personal intercourse with him, extending over nearly a quarter of a century, left in my mind a very strong impression that he was a Christian and that the great decisions of his life were controlled by the standards of the Christian religion.

Governor Henry J. Allen, himself a very active member of the Methodist Church, and a staunch supporter of Mr. Roosevelt in the darkest days, testifies:

If anybody had ever asked me if Colonel Roosevelt were a Christian, I would have instantly replied that he was, just on the knowledge I had of him, his character, his good influence, his habit of church attendance, and his clean personal life.

Ex-Senator Beveridge replied to my letter:

I am quite sure that Colonel Roosevelt was a Christian, and my evidence would be his daily life and conversation, with both of which I was closely familiar for many years.

The Hon. James R. Garfield, the son of the martyred President, who was his friend in social as well as state matters, gave answer:

I know of few men who live a more truly Christian life than Mr. Roosevelt lived. He believed in church membership and attendance at church and acted in accordance with that belief. His family life reflected his own beliefs in a most remarkable way.

The Hon. William Allen White, of Kansas, one of the most earnest friends of Mr. Roosevelt, affirmed:

If anyone asked me if Roosevelt was a Christian, I should say emphatically "Yes, the highest type of a Christian, a Christian fit to stand with Paul and Luther."

Mr. Van Valkenburg, the editor of the Philadelphia North American and a "discerning" friend, told me:

To my mind he was the highest type of the Christian man. It seemed not only necessary but perfectly natural for him to be a Christian. Religion was a matter so thoroughly settled in his own mind that it did not admit of

any discussion and was not a subject of controversy. He never intruded his belief upon others but proved his faith by good deeds and let that suffice.

J. J. Leary, so long one of his newspaper friends, said in a note to me:

There never was a cleaner Christian in thought and in deed than Colonel Roosevelt. He not only was clean himself but he insisted on those about him being clean. For example, T. R. was not the man to tell or tolerate the telling in his presence of any risqué stories. There was that about him which made men careless in such matters as careful of their speech as they would be in the presence of a group of little girls. He was thoroughly religious in the best sense of the term.

Dean Lewis, of the Law School of the University of Pennsylvania, who was very close to him during his latter years and the author of one of the best lives of Mr. Roosevelt, wrote me:

To me, Colonel Roosevelt was a Christian because he was throughout his life a follower of Christ's teachings and because he believed intensely in the best Christian ideals of family and personal responsibility.

William R. Thayer, another author of a "life" and a classmate in Harvard, answered my inquiry:

I do not know exactly how you define a Christian. If you mean one who practiced the fundamental virtues, expressed by the Golden Rule and the Sermon on the Mount, I should say emphatically "Yes."

There were only a few churches in Oyster Bay, but Mr. Roosevelt was always the friend of all the

pastors there. Two Methodist preachers came to know him well enough to testify very positively. One, the Rev. Charles R. Woodson, declared that

the people of Oyster Bay held Theodore Roosevelt in the highest esteem for his exemplified Christian character and neighborly spirit. He proved to them his faith by his works.

And the Rev. W. I. Bowman affirmed :

When I think of Mr. Roosevelt's crystal faith, his accurate and masterly knowledge of the Bible, his deep reverence for holy things, his solemn discharge of religious duties, his fervent regard for the good and true, and his profound contempt for, and loathing of, the counterfeit, I feel my utter inability to do justice even in the remotest degree in describing his "faith."

My acquaintance with Mr. Roosevelt is of nineteen years standing, during nine of which I was in close fellowship with him. I have never known a truer exponent of the vital principles of Christianity than Theodore Roosevelt.

Mr. Roosevelt once said concerning Lyman Abbott, "I have a peculiar feeling for your father" (spoken to Lawrence Abbott).

I therefore sought an interview with Dr. Abbott, a saintly man past eighty-five, with a brain as alert and bright as ever, and he gave me the following carefully phrased statement:

It is safe to say that religion was the key to his whole life and the explanation of his ideals and success. That, however, need not include any special theological form. He was very slow to give expression to any religious experience. He was always reticent about that. But there is no doubt in my own mind of his faith in God. But he



Harris & Ewing

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Mr. Roosevelt's church home for seven years (the insert is the
original chapel which he first attended, and which stands
on the back of this lot).

would not define the term "God." I personally cannot see a medium of getting a conception of God through nature, but we must get it through personality. If Jesus Christ is not the supremest manifestation of God, if he does not answer who or what God is, then we have no answer at all. I do not know Mr. Roosevelt's doctrine of Christ. I can simply say that he demanded the concrete as I do and certainly personified God. He did not endeavor to explain the godward side of Jesus but was attracted to and imitated his manward side of service. Each must serve God according to his own temperament. Mr. Roosevelt was a man of very deep spiritual nature—that is shown by his deeds, not his professions. It would be hard to fix him according to any specific creed because that is a classification of religious experience. He, however, had definite beliefs. He quoted Micah 6. 8 very much as his ideal. According to that test, he was a Christian. "To do justice"—no man in our history has done more to put righteousness and justice into our life. That also fits Paul's definition of the kingdom of God. "Righteousness and peace," etc. "To love mercy"—a story will illustrate that.

Our weekly staff luncheon was to occur at the National Arts Club and two ambassadors from South American countries and other distinguished guests were invited. When we arrived Mr. Roosevelt found a little lad who could not talk English, and who was crying bitterly because lost. His father, a Hungarian miner, and his mother were to take a boat home the next day and he wandered out of the hotel and didn't know its name or location. Mr. Roosevelt took the boy's hand, quieted him, got his confidence so he was willing to go with him to the police station, where Mr. Roosevelt secured the cooperation of the police and found the parents. Thirty minutes later he showed up at the luncheon without any excuse. That was mercy.

The Hon. Oscar S. Straus has been the only Hebrew who ever served in the Cabinet of the United States. He is a gentleman of high culture and a

marked religious spirit, heartily devoted to the service of his fellows. He gave me an interesting interview. It is given here quite fully because it strongly emphasizes the fact that Mr. Roosevelt was drawn to spiritually minded men wherever they appear. Mr. Straus' record in Europe initiated the fellowship with Mr. Roosevelt. Among other things Mr. Straus said:

My father, Lazarus Straus, who resided in Rhenish Bavaria, took part in the German Revolution of 1848. When the Revolution, which was a struggle for constitutionalism, failed, like many others who took part therein, he came to America and in 1854 settled in Talbotton, Georgia, where my brothers and I, when we attained school age, attended the Baptist Sunday school. My father, being an educated man, was versed in the Bible, which he read in the original Hebrew. The circuit preachers of the various Protestant denominations frequently came to our home and discussed with him the Bible text. I was at times present at these conferences and derived from them much valuable instruction. They served at this early age to give me a very sympathetic understanding of the real Christian spirit.

I was a guest at the White House overnight at one time. The other guests were the venerable and learned Rev. Dr. Lyman Abbott, editor of *The Outlook*, and his son Lawrence. Before breakfast we took a short walk in the White House grounds and the discussion drifted to some newspaper criticism which charged Mr. Roosevelt with prejudice. I listened to the discussion between Dr. Abbott and him, and he turned to me asking whether I thought he was actuated by prejudice. I replied then, which my subsequent intimacy justifies me in emphasizing, that most public men I had met had religious prejudices, some of whom had succeeded—and I mentioned Cleveland as an example—in overcoming them, but as to him, Roosevelt, I would say he had

no occasion to overcome his prejudices, as I had observed he had no prejudices to overcome.

In June, 1906, while I was at one of the many enjoyable luncheons at the White House, he asked me to wait while he went with the various guests into an adjoining room, and after he had dismissed them, he came and joined me and said that he had decided that he wanted me in his Cabinet as soon as a vacancy occurred, which would take place in a few months, when he had in mind the appointment of Attorney-General Moody to the Supreme Court. "Straus, I want you in my Cabinet not because you are a Jew, but I'm mighty glad you are one." To which I replied: "What you say is most gratifying to me, for if I thought that you decided to appoint me because I am a Jew, it would not have been agreeable to me, as I am primarily an American and my religion is incidental just as yours is, and subordinate to my Americanism." He replied, "I know that, and for that reason all the more it gives me pleasure to appoint you."

You ask me to give my ideas about Roosevelt's religion. Roosevelt was a Christian in the same sense that George Washington, John Adams, Benjamin Franklin, Alexander Hamilton, and Abraham Lincoln were Christians. His Christianity was in no sense ecclesiastical. It was spiritual, broad and benevolent. I never knew a man who exemplified more fully in word and in deed, in sentiment and in spirit, in private life and in public office, the injunction of the prophet, "To do justly, love mercy and walk humbly before God" than Roosevelt. In fact, he frequently quoted this passage of Scripture.

Mr. H. L. Stoddard answered the question, "How do you know Mr. Roosevelt had faith in God?" for me as follows:

There is a very complete answer in recalling his favorite

hymn, which was the only one sung at his funeral. A favorite song is a window into the soul. It was:

“How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can he say than to you he hath said,
To you who for refuge to Jesus have fled?”

I always considered Mr. Roosevelt a very devout man. He thought about religion and the Bible much more than he talked about it. His religion fed the roots of the things he did, and he believed that his deeds were the strongest kind of profession.

Dr. Nicholas Murray Butler in talking with me said that Mr. Roosevelt was a “professing Christian though not a theologian. He did not have a mind for philosophic argument. Results established facts for him.” For example:

He was never interested in the discussion concerning the divinity of Jesus; he never had any occasion for doubting it. To him Jesus was a very real person. Moral courage is absolutely impossible without character, and he had an abundance of the former. He would never have wasted time going to church if it had been to him an empty form.

A few of Gifford Pinchot's statements as he talked the subject over with me were:

Mr. Roosevelt had some things he kept in an inner citadel; no one was allowed to drag them out. One was religion. The things he cared for the most deeply he was reticent about; for example, he did not praise or boast about his children. Religion touched him deeply, and, as with all things that did that, about it he talked little. How would I know he had faith in God? By his familiarity with the Bible, his ability to sense evil in men, and quickly and

almost unerringly separate the true from the false. He went to church as a public testimony to the fact that he was a Christian.

W. Emlen Roosevelt, his cousin and associate from boyhood, never even thought of "doubting his faith in God":

It was such a vital part of his being. Even as young men, when we would lie about in the woods resting during our hunting trips, he would talk about God and related subjects in a perfectly natural way.

While Mr. Roosevelt was considerate of all forms of faith, he had no patience with the atheist—one who was so wise and egotistical as to dogmatically declare that there is no God. He once called Tom Paine that "dirty little atheist." That aroused someone to write him denying that Mr. Paine was an atheist. He explained in a letter to a friend that his reference was primarily to the physical condition of Mr. Paine, but Mr. Bishop assured me that while it furnished the immediate occasion for him to apply the term, yet nevertheless in the letter he also expressed his contempt for atheists in general. The epistle was directed to "Dear Dan" and in it he admitted that though Tom Paine was not a literal atheist, yet while acknowledging the existence of an unknown God, he nevertheless denied a belief in the God of the Christians. He then affirmed, however, that anyone who had lain several weeks in bed without getting out for any purpose whatsoever must literally be dirty.

Major George Haven Putnam told me that Mr.

Roosevelt was such a "profound theist that he was intolerant toward all atheists, and that explains his attack on Paine, whom he thought to be an atheist."

Mr. Bishop said to me:

From my long and intimate acquaintance with him and as the literary executor of his writings, I am sure that he had a thorough contempt for an atheist. He settled every question of life upon faith in God.

Mr. Leary said to the writer:

A New England Catholic official frankly explained that in America, where One Supreme Being was recognized, there was not the occasion for the church to interest itself in affairs of state as in many European countries. Mr. Roosevelt commented favorably on this statement, and after referring to the fact that the "Grand Lodge of the Orient" [the Masons] was an outlaw with other Masons because it did not believe in God he said, "That same atheism among the leaders is largely responsible for many troubles in [naming a certain European country]. It is a sinister influence. The people themselves are religious, and that fact probably saves the nation." And in speaking of "my religion, my faith" as being included in Micah 6. 8, Mr. Roosevelt concluded, "I am always sorry for the faithless man just as I am sorry for the woman without virtue."

Lawrence Abbott in answering my question illustrated the Christian spirit of Mr. Roosevelt by referring to a letter he wrote to Mr. Abbott when he agreed to join the Outlook staff:

I have no right to formulate Theodore Roosevelt's religious beliefs or views; he never formulated them to me nor authorized me to speak for him. My impression, however, may perhaps be stated in this way:

He believed in the universe, in a Great Power behind the universe, that Power which Matthew Arnold calls the Power not ourselves that makes for righteousness. He personified this Power but he did not define it. He did not believe in a mechanical, rationalistic universe that operates through blind force.

He believed that the human race has been placed on this planet in this great and terrifying universe for a definite purpose, and his interest was to do what he could to further that purpose. For this reason he wanted to associate himself with men and women of spiritual vision and understanding no matter to what church they belonged. He was interested in the spirit of religion rather than in its form. I think his creed could be briefly written by combining the eighth verse of the sixth chapter of Micah with the thirty-ninth verse of the twenty-second chapter of Saint Matthew. I think that he believed that the spirit of Jesus is the finest and divinest spirit that any man ever knew anything about, but I do not think that he was interested in metaphysical or dogmatic arguments about it. He believed in the divine in man, in art, in history; he was a regular attendant at church, not, in my judgment, because of the doctrines of the church, but because it was his conviction that the church—and I use the word in its very broadest sense—furnishes the greatest, the most comprehensive and the most effective association of men and women who hold this spiritual and divine view of the universe and who wanted to work together for its furtherance. This "spirit" in Roosevelt is expressed in a letter which he wrote to me in the spring of 1917 about my father. The passage runs as follows:

"It was your father who was the decisive factor in getting me to accept. I *might* have accepted your request alone; but I have a peculiar feeling for your father. I regard him and have long regarded him as a man who in a way stands entirely apart from all others in our national life; and if the expression does not seem exaggerated, my regard for him has in it a little of that feeling of reverence

which is perhaps the finest feeling an old man can inspire in younger men—even when these younger men, like myself, become old men!”

The prophet Micah and Jesus of Nazareth declared that a sense of justice, a life of neighborliness, and a spirit of reverence are the three foundation stones of true religion; judged by their standards, Theodore Roosevelt was a profoundly religious man.

In speaking of Mr. Roosevelt's religion, some spin fine sentences about righteousness and justice and fairness and loyalty as though they had a separate entity. But that is a mistake. As Mr. Eugene H. Thwing says in closing his study of Roosevelt's life:

No man can possibly stand for truth and righteousness or employ their power unless he is in direct relationship with the Divine Source. The wireless connection must be established with God at one end and man at the other. Then the man can exclaim boldly and truly with Paul: “I can do all things through Christ which strengtheneth me.” Does this sound too much like a sermon? Tell me, if you can, how to approach the mighty theme of truth and righteousness with God left out.

The whole world always thought of him as “preaching and practicing moral truths dear alone to a Christian.” Even when an English university gave him a degree the students greeted him with a doggerel:

“But his prowess in the jungle is as nothing to his fame

In the copy-books cum Sunday Chapel Missionary game.”

Then after decrying their sins before the “moral

Theodore," they express their appreciation of the "pretty decent things he has done" and end playfully with:

"So when you come to speak to us, in Providence's name
Give the go-by to the Sunday Chapel Missionary game."

When he did finally speak he begged their pardon for disobeying their exhortation and proceeded to preach.

I asked Mr. Bishop, "Why did Mr. Roosevelt say so little about personal religion and his own views?"

It was not like Mr. Roosevelt to talk about religion. He took it for granted that his talks on morals and his life and actions would witness sufficiently, just as his vigorous exercises told of his health. To talk about it seemed to him to be trying to make something apparent that ought to be apparent of itself.

Mr. Leary describes a Sunday when dry pleurisy held Mr. Roosevelt at home, and being told that the boys were surprised that he had missed church, he "preached" about his religion and ended it with:

Well, I have been talking religion. It's something I do very seldom. After all, one's religion is a private thing, and one is apt to be misunderstood. So, if I should say publicly what I said here to-day, some half-baked preacher would attack me to-morrow for indorsing the Pope, another because I am a Mohammedan at heart, and another would see in my tolerance for the rabbi proof that my right name is Rosenfelt or Rosenthal.¹

Mr. Roosevelt always depended upon the "right-

¹Leary, *Talks With T. R.*, p. 68. By permission of Houghton Mifflin Company.

ness" of a message or an action to carry it through—he did not want either it or himself to win because it was dressed up and for that reason alone secure a following. He believed that "goodness" ought to win by virtue of its innate claim on man and felt, therefore, that a cause approved by "goodness" would ultimately win if it were made clear to the people. A good many men have been elected because sponsored for by church membership, and sometimes that has led people to expect too much from an individual or it has caused them to shift the burden too far from the individual's shoulders and so hold the church as such responsible. When Mr. Roosevelt entered politics lawyers frequently quoted the Scriptures to enforce their messages or even to appeal in an unjust case to the religious instincts of a jury. Politicians went so far as to join the church to get votes. Artificial reformers thus wore hypocritical garbs as they rode into office and openly disgraced the church. At the same time when church members failed it was supposed to prove the spuriousness of their faith because common opinion very carelessly accredited church membership as a claim to superior holiness when it should have been accepted, as now, merely as the enrollment of a student in the school of Christ to learn goodness. Mr. Loeb, agreeing with the above putting of the case, went on to say:

Mr. Roosevelt did not want to have any artificial aid—he wanted his character and his measures to carry him through, and hence after he entered politics vigorously he refused also to take any further Masonic degrees, fearing that it would be interpreted as a bid for backing.

Mr. Washburne, an earnest churchman and one of the eight students who for four years fellowshipped with Mr. Roosevelt in his private Harvard boarding club and afterward a Congressman, in a personal letter says, "I never heard him discuss strictly religious topics. You know 'The shallows murmur but the deeps are dumb.'"

This chapter could not be closed better than by a statement prepared by Herman Hagedorn as a memorial resolution on Roosevelt's death for the National Council of Boy Scouts. It is fine evidence that he was a Christian:

He was found faithful over a few things and he was made ruler over many; he cut his own trail clean and straight, and millions followed him toward the light.

He was frail; he made himself a tower of strength. He was timid; he made himself a lion of courage. He was a dreamer; he became one of the great doers of all time.

Men put their trust in him, women found a champion in him, kings stood in awe of him, but children made him their playmate.

He broke a nation's slumber with his cry, and it rose up. He touched the eyes of blind men with a flame and gave them vision. Souls became swords through him, swords became servants of God.

He was loyal to his country, and he exacted loyalty; he loved many lands, but he loved his own land best.

He was terrible in battle, but tender to the weak; joyous and tireless, being free of self-pity, clean with a cleanness that cleansed the air like a gale.

His courtesy knew no wealth or class; his friendship no creed or color or race. His courage stood every onslaught of savage beast and ruthless man, of loneliness, of victory, of defeat.

His mind was eager, his heart was true, his body

and spirit defiant of obstacles, ready to meet what might come.

He fought injustice and tyranny, bore sorrow gallantly; loved all nature, bleak spaces and hardy companions, hazardous adventure, and the zest of battle. Wherever he went he carried his own pack; and in the uttermost parts of the earth he kept his conscience for his guide.

CHAPTER XII

WAS HE A CHRISTIAN? HIS OWN TESTIMONY

"The true Christian is the true citizen, lofty of purpose, resolute in endeavor or ready for a hero's deeds, but never looking down on his task because it is cast in the day of small things."

Ye shall know them by their fruits.—*Matt. 7. 16.*

A MERE set of cold creedal tests cannot prove one a Christian. But there are distinctive "marks." "Profession" does not make one a Christian, though it may help one to more completely develop the traits of a Christian. Only the shirker remains out of the church in order that he may not be as sternly judged by the world as if a member. If we believe we are God's sons, then we ought to act like it whether an open member of the church or not. No man is relieved from "duty," nor can one defend a lower standard of living simply because not "in the church." A sincere man may be a heretic and still be a Christian, though he will suffer from his erroneous "doctrines" and actions as will an orange tree when wrongly cultured or a wheat field ignorantly handled. A right belief helps get larger fruitage. To study Mr. Roosevelt is to be convinced that he was very nearly right because he bore so many fruits of the Spirit. Let us look at the

"marks" that prove Mr. Roosevelt to be a Christian. These traits or "marks" will be presented in categorical statements preceding corroborative evidence.

He was innately and constantly *reverent*.

Newspaper men are prone to joke about everything, including religion, but Mr. Roosevelt carried such an air of reverence that they never treated that subject lightly in his presence. "He set them a good example," said Mr. Thompson. "While he turned jokes, for example, on every other phase of Mr. Bryan's life, he avoided doing what others did, namely, turn jokes about his religion. He never practiced or encouraged criticism of anyone's religious views; that was, to him, a sacred matter. While he never said a corrective word, the newspaper boys admit that they were influenced unconsciously by his character and 'faith.' They cleansed their language, walked circumspectly, and hid from him their evil and despicable deeds, if they had any."

President Roosevelt was much criticized because he tried to take from the coins the words "In God we trust."

In a letter to a protesting clergyman he expressed the conviction that to put such a motto on coins worked no benefit, but positive injury, since it augmented an irreverence which was likely to lead to sacrilege. He felt that such a rich and dignified sentence "should be treated and uttered only with that fine reverence which necessarily implies a certain exaltation of spirit."

He agrees that the phrase should be inscribed on public buildings and monuments where it will carry



Harris & Ewing

GRACE REFORMED CHURCH (INTERIOR VIEWS).

Above—The Communion Altar before which Mr. Roosevelt regularly took the sacred elements while in Washington. (He presented the two Bishops' chairs to the church.)

Below—The pew occupied by President Roosevelt in the Washington Church. (The "Behr" window is on the left.)

the message of reverence. He affirms that since the phrase is used on commonly handled coins it becomes an object of jest and ridicule in word and cartoon, as, for example, "In 'gold' we trust." He concludes his defense by saying that he will restore the motto if Congress orders, but, "I earnestly trust that the religious sentiment of the country, the spirit of reverence . . . will prevent it."

Mr. Hagedorn tells us that Mr. Roosevelt as a boy was "bright mentally but not brilliant," with a good memory, and clung to reading. "He had lofty impulses and the best of intentions; he was naturally religious; he was singularly pure-minded."

He was spiritually minded.

In an early speech as Vice-President with the new world problems brought by the Spanish War facing the nation, he insisted: "We tread the rough road of endeavor, smiting down the wrong and battling for the right as Greatheart smote and battled in Bunyan's immortal story."

This is a sympathetic appreciation of a deeply spiritual author and reveals admiration for one of his purest characters.

He pleads for sensitiveness of "soul" when he delivers his Pacific Theological Seminary Lectures.

It has been finely said that the supreme task of humanity is to subordinate the whole fabric of civilization to the *service of the soul*. There is a soul in the community, a soul in the nation, just exactly as there is a soul in the individual, and exactly as the individual hopelessly mars himself if he lets his conscience be dulled by constant repetition of unworthy acts, so the nation will hopelessly blunt the popular conscience if it permits its public men

continually to do acts which the nation in its heart of hearts knows are acts that cast discredit upon our whole public life.

And in speaking on "Ideals of Citizenship," he said: "But after that certain amount of material prosperity has been gained, then the things that really count most are the things of the soul rather than the things of money." And in his lecture on "Applied Ethics," delivered at Harvard, he said: "The abler a man is the worse he is from the public standpoint if his ability is not guided by conscience" (p. 22).

After his vigorous campaign and election in 1904, in which he battled against the selfish money power of the nation, he feared that materialism would smother the soul of America, and so he writes *Mistral*, the French poet of Provence, and the letter was reproduced in *The Outlook*, October 27, 1920:

My dear Mr. Mistral:

Mrs. Roosevelt and I were equally pleased with the book and the medal, and none the less because for nearly twenty years we have possessed a copy of *Mireio*. That copy we shall keep for old association's sake; though this new copy with the personal inscription by you must hereafter occupy the place of honor.

All success to you and your associates! You are teaching the lesson that none need more to learn than we of the West, we of the eager, restless, wealth-seeking nation; the lesson that after a certain not very high level of material well-being has been reached, then the things that really count in life are the things of the spirit. Factories and railways are good up to a certain point; love of home and country, love of lover for sweetheart, love of beauty in

man's work and in nature, love and emulation of daring and of lofty endeavor, the homely workaday virtues and the heroic virtues—these are better still, and if they are lacking, no piled-up riches, no rearing, clanging industrialism, no feverish and many-sided activity shall avail either the individual or the nation. I do not undervalue these things of a nation's body; I only desire that they shall not make us forget that beside the nation's body there is also the nation's soul.

Mrs. Robinson felt that this letter was "one of the most beautiful utterances of his life." Mistral said on receiving the letter, "It is he who has given new hope to humanity."

Mr. Van Valkenburg said in an editorial that Mr. Roosevelt "was a man of deep religious feeling." He went to church as the musically inclined go to concerts and the naturalists to the woods. He found something there for which this "feeling" yearned.

Dr. Lambert said to me:

He was a man of great spiritual insight and development. His fights for the right were but the expression of his spiritual beliefs—such outward expressions required a great spirit to explain them.

Mr. Van Valkenburg after recounting a visit in the hospital when he was in great pain and refused to notice it, explained to me:

He compelled his body to obey him, so that without cessation because of pain or anything else he accomplished a wonderful amount of work. His great spirit dulled the cut of pain; it could not disturb him or check his activities. Such a conquering spirit gets its strength from but one source—faith in God.

Mr. Leary says that after "the hurt received at Chicago" Mr. Roosevelt talked with him for the first and only time about religion and says: "During this talk I could not down the feeling that like many another, wounded in spirit, he was consciously or unconsciously turning to religion for comfort."¹

In 1911 he delivered the "William Belden Noble" lecture at Harvard, under the title, "Applied Ethics." The deed of gift endowing the course says: "The object of the lectures is to continue the mission of William Belden Noble, whose supreme desire it was to extend the influence of Jesus as the way, the truth, and the life."

The preceding lectures had been "The Ethics of Jesus" by the Rev. Henry C. King, D.D., president of Oberlin, and "Christ and the Human Race," by the Rev. Charles C. Hall, D.D., president of Union Theological Seminary. Would Mr. Roosevelt have entered this definite religious field if not sympathetically attuned to it?

He put great emphasis on *character*, as something beyond mere intellectual attainments. Major Putnam says that he "was always honest himself because he drew on his character to decide what was right. This was the source of his moral wisdom as his brain was for intellectual acumen."

In an address at São Paulo, Brazil, October 27, 1913, on "Character and Civilization," he defines character and its positive elements.

By character I mean the sum of those qualities distinct

¹Leary, *Talks With T. R.*, p. 68. By permission of Houghton Mifflin Company.

from purely intellectual qualities which are essential to moral efficiency.

Exactly as strength comes before beauty, so character must ever stand above intellect, above genius.

Honesty, rigid honesty, is a root virtue; and if not present, no other virtue can atone for its lack. But we cannot afford to be satisfied with the negative virtue of not being corrupt. We need the virile positive virtues.

In his lecture at the Sorbonne in Paris, he declared: "There is need of a sound body, and even more of a sound mind. But above mind and above body stands character." And at the University of Berlin, he reminded them:

Yet the Greek civilization itself fell because this many-sided development became too exclusively one of intellect, at the expense of character, at the expense of the fundamental qualities which fit men to govern both themselves and others (*European and African Addresses*, p. 133).

At Harvard in his lecture on "Applied Ethics" he said:

No man has gained what ought to be gained from his college career unless he comes out of college with a finer and higher sense of his obligations and duties as well as with a trained capacity to do them well.

This seems to answer the group who have been telling us that culture will save the world. In these three great and diverse universities Mr. Roosevelt denied the sufficiency of mental training. Character is so subtle that it will no more grow sturdily without light from God's face than oaks will without sunshine.

He seemed to identify the traits as included in a Christian life when he described the requisites for a virile worker in this world by saying, "that kind of work can be done only by the man who is neither a weakling nor a coward, by the man who in the fullest sense of the word is a true Christian."

Mr. Roosevelt had a *distinct and clear-cut creed*. He did not express it in separated and classified statements; most of it was in deeds. By studying both we may at least get some of its elements. Dr. Lyman Abbott well said, "A creed should contain not what we *must* believe but, rather, what we *do* believe."

Only the short-sighted and shallow set themselves off in a supposedly independent way by asserting that they do not believe in, and have no, creed. It was a "creed" that brought the Pilgrim forefathers to America and sustained them through experiences which would otherwise have exterminated them. The Declaration of Independence was a Christian creed, as were Lincoln's affirmations that saved the Union. And Theodore Roosevelt believed in and enunciated a creed and fought for it till death. Let us search for some elements of it.

In *The Outlook* (December 2, 1911) Mr. Roosevelt commends Alfred Henry Russell for taking the position in his book *The World of Life* along with "the younger present-day scientific investigators," which shows his readiness to acknowledge "that the materialistic and mechanical explanations of the causes of evolution have broken down and that science itself furnishes an overwhelming argument

for 'creative power, directive mind, and ultimate purpose' in the process of evolution."

That test can only be met by a "personal" God in whom he evidently believed.

William Allen White wrote me: "Many times Roosevelt has expressed to me his faith in the moral government of the universe and in the personality of that government called God."

In the above quoted Outlook article he seems to clinch the accepted view of God when in referring to the dogmatic iconoclasm of the materialistic scientists he says:

How foolish we should be to abandon our adherence to the old ideals of duty toward God and man without better security than the more radical among the new prophets can offer us!

He was greatly offended when anyone dared to classify the Christian as on the same footing as the other religions of the world, for he considered it as the only true religion. And so in reviewing Kidd's *Social Evolution* he objects that "Mr. Kidd's grouping of all religions together is offensive to every earnest believer." Continuing, he says:

Throughout his book he treats all religious beliefs from the same standpoint, as if they were all substantially similar and substantially of the same value; whereas it is, of course, a mere truism to say that most of them are mutually destructive. Not only has he no idea of differentiating the true from the false, but he seems not to understand that the truth of a particular belief is of any moment.

And further along Mr. Roosevelt says:

It hardly seems necessary to point out that this cannot be the fact. If the God of the Christians be in very truth the one God, and if the belief in him be established, as Christians believe it will, then the foundation for the religious belief in Mumbo Jumbo can be neither broad, deep, nor lasting.

In his Outlook article, "The Search for Truth in a Reverent Spirit" (Dec. 2, 1911), he said :

When the doctrine of the gospel of works is taken to mean the gospel of service to mankind and not merely the performance of a barren ceremonial, it must command the respect and I hope the adherence of all devout men of every creed and even those who adhere to no creed of recognized orthodoxy.

Continuing, he says :

In the same way I heartily sympathize with his [Thomas Dwight, M.D.] condemnation of the men who stridently proclaim that "science has disposed of religion" and . . . who would try to teach the community that there is no real meaning to the words "right" and "wrong," and who therefore deny free will and accountability.

Again he describes factors in it when he says : "Whatever form of creed we profess, we make the doing of duty and the love of our fellow men two of the prime articles in our universal faith."

He also speaks of the "dreary creed" of the material evolutionist, which gives no satisfaction to man's inner self.

Many friends of Mr. Roosevelt called attention to the fact that he constantly referred to Micah 6. 8 as containing his creed. Mr. Leary quotes him as saying about it :

That is my religion, my faith. To me it sums up all religion, it is all the creed I need. It seems simple and easy, but there is more in that verse than in the involved rituals and confessions of faith of many creeds we know.

To love justice, to be merciful, to appreciate that the great mysteries shall not be known to us, and so living, face the beyond confident and without fear—that is life.¹

Dr. Lambert said that he frequently included the seventh verse in his quotation and emphasized the futility of giving "the fruit of my body for the sin of my soul," and the Doctor added, "His creed was that of a man who was spiritually ahead of his times."

Jacob A. Riis, his dearest friend, once wrote:

Though he is at few public professions, yet is he a reverent man, of practice, in private and public, ever in accord with the highest ideals of Christian manliness. His is a militant faith, bound on the mission of helping the world ahead; and in that campaign he welcomes gladly whoever would help. For the man who is out merely to purchase for himself a seat in heaven, whatever befall his brother, he has nothing but contempt; for him who struggles painfully toward the light, a helping hand and word of cheer always. With forms of every kind he has a tolerant patience—for what they mean. For the mere husk emptied of all meaning, he has little regard.

He believed that doctrines affected actions and so he rejoiced that even in Cromwell's day a new form of doctrine appeared so that a formal agreement with a theological "dogma" was supplanted by the "now healthy general religious belief in the superior importance of conduct."

¹Leary, *Talks with T. R.* By permission of Houghton Mifflin Company.

Miss Josephine L. Baldwin, an expert worker, was asked at the close of a Sunday school institute which she had conducted at Oyster Bay if the people there could do her a favor to show their gratitude. An inspiration came and she told them that two or three years before she had selected a verse for a Junior Department motto and heard afterward that it was Mr. Roosevelt's favorite verse. She suggested that they secure his photograph with his signature and that verse written on it. In a few days it came, and is now framed in Saint Paul's Methodist Church, Newark. The verse was "Be ye doers of the word and not hearers only." Some years afterward President Roosevelt was "receiving" the members of the Religious Education Association. Miss Baldwin decided to stop the line long enough to remind him of the picture and his signature and said to him, "That verse has been an inspiration to our boys and girls." His face lighted with real pleasure and he said, "I am very glad indeed to hear it."

He wrote a challenge to America in 1916 under the title, "Fear God and Take Your Own Part," which contains a complete and exacting creed. In it he said:

Fear God and take your own part. Fear God, in the true sense of the word, means love God, respect God, honor God, and all of this can only be done by loving our neighbor, treating him justly and mercifully and in all ways endeavoring to protect him from injustice and cruelty, thus obeying, as far as our human frailty will permit, the great and immutable law of righteousness. . . . We must apply this same standard of conduct alike to man and to woman, to rich man and to poor man, to employer and employee.

Some time before his death Mr. Riis told the writer that Mr. Roosevelt believed in the unique divinity of Jesus and in all the fundamental doctrines of the church.

While it is probable that he never discussed nor sought to understand the mystery of Christ's divinity, yet there is no evidence that he denied it and much to conclude that he accepted it. He had a profound and unquestioning reverence for and confidence in Christ's life and teaching.

Sir Robert Perks, a distinguished British layman, once called upon President Roosevelt and with great courtesy informed him that he came as the representative of four million Methodists in Great Britain, Ireland, India, Africa, and the Isles of the Sea. The President after welcoming him as the representative of "the great church which sent you" and the "homeland" (England), concluded:

And I want to say that neither your country nor mine can be powerful, permanent, and progressive, unless it build upon the elements of the teaching of Jesus Christ; that teaching that is independent of political distinctions or theological controversy (The Christian Advocate, New York).

Mr. Roosevelt in his writings traces the courage and capability of Daniel Boone, one of his rare heroes, well deserving of high place and constant praise, to his sturdy Christian creed:

Boone's creed in matters of morality and religion was as simple and straightforward as his own character. Late in life he wrote to one of his kinsfolk: "All the religion I

have is to love and fear God, believe in Jesus Christ, do all the good to my neighbors and myself that I can, and do as little harm as I can help, and trust on God's mercy for the rest." The old pioneer always kept the respect of red man and white, of friend and foe, for he acted according to his belief (*Winning of the West*, p. 151).

There is here no question concerning the personality of God or the divinity of Christ.

He had a very clear conception of some *important qualities in a Christian*. He warned against a callous and apathetic moral nature:

It is a very bad thing to be morally callous, for moral callousness is a disease. . . . The religious man who is useful is not he whose sole care is to save his soul, but the man whose religion bids him strive to advance decency and clean living and to make the world a better place for his fellows to live in (*Theodore Roosevelt as an Undergraduate*, Wilhelm, p. 88).

In his review of Benjamin Kidd's *Social Evolution* he displays an unusual knowledge of the Bible and of Christian doctrine. In that he clearly and rightly condemns the so-called Christian who isolates his life instead of making it a leaven to work uplift among the people:

All religions, and all forms of religion, in which the principle of asceticism receives any marked development, are positively antagonistic to the development of the social organism (*American Ideals*, p. 320f.).

He emphasizes the fact that asceticism destroys sane and healthy religion:

The same is equally true of many of the more ascetic

developments of Christianity and Islam. There is strong probability that there was a Celtic population in Iceland before the arrival of the Norsemen, but these Celts belonged to the Culdee sect of Christians. They were anchorites and professed a creed which completely subordinated the development of the race on this earth to the well-being of the individual in the next. In consequence they died out and left no successors.

In discussing the ability a people may possess for self-government he insisted that it was not a "God-given, natural right" but that it only came through the "slow growth of centuries," and then only to races "which possess an immense reserve fund of strength, common sense, and *morality*."

In an address before the Y. M. C. A. the night before he retired as Governor he described very minutely and reliably the traits of a "Christian":

The true Christian is the true citizen, lofty of purpose, resolute in endeavor, ready for a hero's deeds, but never looking down on his task because it is cast in the day of small things; scornful of baseness, awake to his own duties as well as to his rights, following the higher law with reverence, and in this world doing all that in him lies, so that when death comes he may feel that mankind is in some degree better because he has lived.

In an address March 16, 1910, to the American Mission at Khartum, which is under the auspices of the United Presbyterian Church, he urged the native and other Christians to exemplify their doctrines in everyday living in a notable way:

Let it be a matter of pride with the Christian in the army that in time of danger no man is nearer that danger than

he is. Let it be a matter of pride to the officer whose duty it is to fight that no man, when the country calls on him to fight, fights better than he does. Let the man in a civil governmental position so bear himself that it shall be acceptable as axiomatic that when you have a Christian, a graduate of the missionary school in public office, the efficiency and honesty of that office are guaranteed.

The kind of graduate of a Christian school really worth calling a Christian is the man who shows his creed practically by the way he behaves toward his wife and toward his children, toward his neighbor, toward those with whom he deals in the business world, and toward the city and government (*European and African Addresses*, p. 7).

While President (September 8, 1906) he delivered an address at the Episcopal church in Oyster Bay, where he attended regularly. He exhorted his fellow Christians to exhibit a helpful home life, an upright business career, and a worthy stewardship in the use of wealth.

The man is not a good Christian if his domestic conduct is such that when he returns to his home, his wife and his children feel a sense of uneasiness at his having come. The man is not a good Christian who in his business dealings fails to remember that it is incumbent upon him to hold a higher standard than his fellows, that it is incumbent upon him, if he is a very rich man, to make it evident alike in the way he earns and the way he spends his fortune, that the word of the Lord is to him a living truth and not a dead doctrine. And, of course, what I say applies even more strongly to the man in public life.

He then urges both minister and people, including himself as a Christian, to embody the truths learned from the Bible and church fellowship:

Each of us, layman and clergyman alike, must strive in our actual conduct day by day with the people among whom we live, to make them understand that what we expect from Christian folk, if they are sincere in their devotion to Christianity, is the highest standard of conduct, is the actual carrying out in practical life of what they profess to receive in church from the Bible and from their associations with their fellow members of whatever creed.

He believed in a God-ordered world.

He uncovered his religious life more before the practiced eyes of Lyman Abbott than before any other man. Dr. Abbott wrote me :

Of his attitude toward God I cannot speak from any words he ever said to me on that subject, but he always produced the impression by his spirit that his faith in himself was founded on his faith that he was an instrument of a higher Power and was carrying out in his life his part of a greater plan than his own.

Mr. Stoddard affirmed the correctness of this impression :

Mr. Roosevelt had a keen sense of a God-ordered life. When he had a deep and fixed conviction he and no one else around him questioned its source. His faith in God also gave him an assurance that right would ultimately conquer.

When President Roosevelt addressed the Methodist General Conference on their visit to Washington he suggested that Luther's battle hymn, "Ein' Feste Burg," be sung. The delegates from Germany and others who spoke German came forward to form a chorus to sing it in that language. Mr. Roosevelt

came down from the platform and sang the whole hymn with them in German and from memory. Think of such words as :

"A mighty fortress is our God,
A bulwark never failing.
Our helper he amid the flood
Of mortal ills prevailing;
For still our ancient foe
Doth seek to work us woe;
His craft and power are great
And, armed with cruel hate,
On earth is not his equal."

And

"Did we in our own strength confide,
Our striving would be losing."

And

"We will not fear, for God hath willed
His truth to triumph *through us*."

Dr. Iglehart reported an interview with Mr. Roosevelt in *The Christian Advocate* as having occurred after the Great War. After recalling a previous statement that he believed "God had called" him at that time "to fight the corruption of wealth and the evil customs in public offices," he concludes :

But I thank him most for sparing me to take a part in the settlement of the great World War. No Hebrew prophet was ever called upon to cry out against the danger confronting his nation or the moral evils that curse the world more truly than I have been called upon to plead for an ideal Americanism.

He had little sympathy with the "rationalistic"

scientists who would destroy religion and the spiritual laws which have so splendidly brought the world forward. In *The Outlook*, in reviewing the *Origin of and Evolution of Life*, by H. F. Osborne (January 16, 1918), he decries a destructive and ill-founded doctrine proposed by some evolutionists which is

accepted by certain skeptical materialists as overthrowing spiritual laws with which they had no more to do than the discovery of steam power has to do with altruism. There are just as mischievous dogmatists among the twentieth-century scientists as ever there were among mediæval theologians.

As an example of such dogmatism he says :

A British scientist and Socialist blatantly insisted that habitual drunkenness in the father had no effect on the children. Immediately afterward experiments on guinea pigs showed that alcoholism in the parent induced physical degeneracy in the offspring.

He reassured those who feared that science might injure religion.

The claims of certain so-called scientific men as to science overthrowing religion are as baseless as the fears of certain sincerely religious men on the same subject.

He has no sympathy with the idler who assails religion in a superior way as outgrown. He pointed out to the French at the Sorbonne, who at their best gave scant attention to religion, the danger of being cynical :

Let the man of learning, the man of lettered leisure, beware of that queer and cheap temptation to pose to himself

and to others as the cynic, as the man who has outgrown emotions and beliefs, the man to whom good and evil are as one. The poorest way to face life is to face it with a sneer (*European and African Addresses*, p. 37).

He spoke almost as a prophet in Germany, then dominated by mechanical theology, while lecturing at the University of Berlin in emphasizing the world's need of religion:

We can well do without the hard intolerance and arid intellectual barrenness of what was worst in the theological systems of the past, but there has never been greater need of a high and fine religious spirit than at the present time (*European and African Addresses*, p. 136).

He urged continual progress toward better things, but he wanted also to guard against the discouragement of reaching full success when he said: "Of course when I say 'realizable' I do not mean that we can completely realize any ideal. Something better is always ahead."

He believed in *zeal* for the right. Mrs. Robinson emphasized his enthusiastic obedience to duty:

My brother never allowed anything to interfere with his religious duties. He always said, "Take all the joy near you but put duty first, and the outcome will be satisfactory." He believed in putting as much earnestness and enthusiasm into duty as into pleasure.

At the Sorbonne he urged a sturdy righteousness: "The man who is saved by weakness from robust wickedness is likewise rendered immune from the robust virtues. It takes ability and diligence to

be either a notably wicked or good man." In commenting on the Chicago Convention he enforced the need of a stiff purpose: "A man who means well but who only means well feebly rarely stands the strain of serious temptation." He believed that goodness brought a man to higher efficiency. "The man who carries Christianity into his everyday work stands a better chance of making a success of life than one who does not." He further enforced the added efficiency which right-doing brought when he referred to his experiences as police commissioner, where he insisted that "efficiency" among the policemen increased with their "honesty." He explained that the conviction of criminals grew and the number of crimes where the criminal succeeded in escaping diminished. He was convinced that dishonesty always clouded the brain and clogged native gifts.

In a letter to Lawrence Abbott he says:

Mr. Kennan quotes Tolstoy's words as proofs of repentance. Repentance must be shown by deeds, not words. One lapse is quite pardonable; but persistence in doing one thing while preaching another is not pardonable. It seems to me that Tolstoy is one of those men, by no means uncommon, of perverted moral type who at bottom consider the luxury of frantic repentance—and the luxury of professing adherence to an impossible and undesirable ideal—as full atonement for and as really permitting, persistence in a line of conduct which gives the lie to their professions (*Impressions of Theodore Roosevelt*, p. 190).

Dr. Lambert told me about a time when Mr. Roosevelt asked him why he stirred up so much "antagonism":

Colonel Roosevelt spent two weeks at my camp in 1915 and discussed many moral problems. One day he said, "Why is it that I arouse so much animosity?" I answered: "You always look upon sin as the product of a personal act of the sinner. You specialize until the guilty must recognize their own guilt, and that aggravates them. You believe in smashing the sinner. Most preachers generalize, hoping someone will be hit. Your direct method gets results but it is not popular." He thought a moment, then said, "I guess you are right."

He always believed in possible reformation and gave every sincerely repentant man a chance to show that he was worthy of being trusted, as he did in the case of an ex-convict who served as a Rough Rider and of whom Mr. Roosevelt averred that he "had atoned for it (the criminal offense) by many years of fine performance of duty." President Roosevelt put him in a responsible official position where he rendered such excellent service that he testified there was no one who "as a citizen and as a friend I valued and respected" more.

He always faced the consideration of death calmly.

He would live so that loved survivors may "think well of us when we are gone" and get the pleasure of such thoughts. He admits that he cannot explain why he wants to feel that "one had lived manfully and honorably," yet he is sure such an ambition is an ennobling one. It will be gratifying "to know that on the whole one's duties have not been shirked, and there has been no flinching from foes, no lack of gentleness and loyalty to friends," and that at least fair success has rewarded one's sincere efforts at his life task.

In a letter to Supreme Court Justice Oliver Wendell Holmes he discusses the satisfaction of coming to life's close with the consciousness of a well-spent life.

In an Outlook article criticizing the dogmatic scientists he affirms a belief in the supernatural: "They also understand that outside of the purely physical lies the psychic, and that the realm of religion stands outside even of the purely psychic."

Mr. Roosevelt did not try to explain away that strange change depicted, as he says, in Begbie's *Twice Born Men* and constantly exhibited in the work of the Salvation Army. He recognizes what the Army, as well as other evangelical denominations, call *conversion* as an incontrovertible fact. In an editorial in *The Outlook* (July, 1911) he wrote:

No history of the twentieth century will be complete which does not deal with the work of the Salvation Army. One very interesting feature brought out by Mr. Haggard incidentally is that, in a sense which is more literal than figurative, the work of regeneration often means such a complete change in a man's nature as is equivalent to the casting out of devils.

He also refers to *Twice Born Men*, by Harold Begbie, which is a collection of stories about men "converted" through the medium of the Salvation Army, as describing instances which "can literally be called the 'rebirth.'"

Mr. Roosevelt was an earnest *student of the Bible*, as shown in another chapter. He knew how to use it aptly, as seen in his Egyptian address, when he

said: "It is for us of the New World to sit at the feet of Gamaliel of the Old, then, if we have right stuff in us, we can show that Paul in his turn can become a teacher as well as a scholar."

Or he can give a pungent exegesis of a verse, as in the article "Character and Success," in *The Outlook* (March 31, 1900):

He must refrain from whatever is evil. But besides refraining from evil he must do good—the Bible always inculcates the need of the positive no less than the negative virtues. . . . We are bidden not only to be harmless as doves, but also as wise as serpents. . . . If with the best of intentions we can only manage to deserve the epithet of "harmless," it is hardly worth while to have lived in the world at all.

It is not so easy to find witnesses to the fact that he regularly practiced the *custom of formal prayer*. When we find conclusive evidences of family affection it is not necessary to show that there are times of sacred communion in that home. It is taken for granted. Mr. Roosevelt, however, did his praying in the closet, since he employed it to get power and not to be "seen of men," and there are countless incidents only explainable by the presence of that "power." After careful research I am convinced that Mr. Roosevelt prayed in the modern way, not to present a detailed list of needs but to be sure communications were open so that he could get his directions from God and receive the heartening "Well done" from his heavenly Father.

In Cromwell's life, Mr. Roosevelt, after condemning the old method of forcing everyone to accept an

edict or law of the government as infallible interpretation of the will of God, cordially approves a common "search" of the people as a surer method of finding that will. He asserts that it is commendable for men to "come together to search after truth; to try to find the true will of God." He so frequently speaks of a guiding "light" that it must be concluded that it came as direction from above. This seems evident in his reference as he closes an article on "National Life and Character":

Be this as it may, we gladly agree that the one plain duty of every man is to face the future as he faces the present, regardless of what it may have in store for him, and turning toward the light as he sees the light, to play his part manfully, as a man among men (*American Ideals*, p. 302).

Mr. Loeb, who has attended church in many different places with Mr. Roosevelt, said: "He always went through all of the ritual, which included the reading of prayers."

Dean Lewis said in answer to a query:

If you mean did he join in the prayers when at a religious service, or at a public service when the exercises partook of a religious character, or did he join in repeating the Lord's Prayer, or other formal prayer, my answer is "Yes."

These prayers were not an empty ceremonial, for as Mrs. Robinson said:

My brother would never go through the mere form of prayer simply because it was a custom. He would do it only because he believed it brought him some benefit. His

custom of repeating the prayer in a church service must, therefore, have expressed his high valuation of prayer.

Mrs. Robinson further felt sure that her brother continued his custom of saying the prayer taught him at home at least until after he had completed his college course. And she added, "There is no information to show that he ever ceased the custom." Many men of large gifts continue to repeat the prayer taught them in childhood. Dr. Talmage, his pastor at Oyster Bay, assured me that Mr. Roosevelt rested much confidence in prayer and followed the habit of personally offering petitions to God. In another place in this book an incident is recounted where he was found kneeling on the grave of William McKinley.

In The Outlook article already mentioned he quotes with approval the contention that "outside of materialism lie the forces of a wholly different world, a world ordered by religion, . . . which must, if loyal to itself, work according to its own nature as a spiritual activity, striving to transform men from within, and not from without, by persuasion, by example, by *prayer*," etc. Evidently, he here gives prayer a place as a medium of development.

The Micah passage has a clause "walk humbly with thy God," and Dr. Lambert easily agreed: "Mr. Roosevelt doubtless saw in this an approval of a prayer that gave fellowship with God. His early training and habit would lead him to that. Such habits are not easily laid aside."

He was accustomed to write such expressions as

"For all my children I pray," etc. Dr. Iglehart was talking with him about his four sons in the war zone and added:

We know that the boys will do brave fighting and we will hope and pray that God will send them back to you.

Mr. Roosevelt's answer asserted a habit of prayer:

It is my constant *prayer* to God that in his mercy he will spare them. . . . It is not likely that all will come back from such a deadly war, but we will have to leave them in the hands of a good God who doeth all things well (*Iglehart*, p. 275).

Mr. Leary also quotes him as saying: "I pray God will send them [his sons] back to me safe and sound" (p. 240).

Gifford Pinchot agreed that "Mr. Roosevelt would never say 'I pray' unless he meant that he actually did so." None who have measured his sincerity and his reverential use of sacred words would accredit him with saying "I pray" as a mere form of speech. He doubtless referred to his habitual custom in a perfectly natural way.

He regularly took "communion" (observed the Lord's supper) which is always recognized as the most intimate form of prayer.

Mr. Roosevelt lived the glad-free life of a conscious son of God. All who are fathers would say, "Well done" to such a son as Theodore Roosevelt—and our God is a Father.

An editorial in a small Kansas town paper epitomizes his life well:

"Put out the light, please." These were the last words he said on whom now light eternal shines. . . . When it seemed the time was ripe to serve his country best, now he rests. His work on earth was done, else he had stayed to finish it. No life goes back to its Maker incomplete, though our earthly eyes not always read the story to its end. The end for him is but the beginning of a sure presage of immortality. Such souls were never made to be destroyed, but to go on and on to wider fields and newer achievements, fitted to the powers which here on earth were as a sacred trust held blameless, stainless, and inviolate (The Liberal News, Kansas).

CHAPTER XIII

A PURE AND REVERENT MIND

"A man who is to live a clean and honorable life must inevitably suffer if his speech likewise is not clean and honorable."—*Theodore Roosevelt*.

Set the believers an example of speech, behavior, love, faith and purity.—*1 Tim. 4. 12* (Moffatt's translation).

"**H**IS strength was as the strength of ten, because his heart was pure." Thus wrote the poet of Sir Galahad, who sought the Holy Grail. The world's conception of such purity puts it only in the realm of poetry and fiction. Sir Galahad first heard of the Holy Grail through the vision of a nun, and she girded him for the journey with a girdle made from her beautiful hair. Mankind has always looked upon such a knight as incarnating an ideal unattainable on the hard battlefield of everyday life, and therefore only a mythical character. The red blood of courage is too often wrongly excused if it runs into excesses. When, however, men have pure hearts their strength is multiplied. If successful while impure, they would have increased their success many times if pure; it is written in the law of life.

The writer has asked very many men who knew Mr. Roosevelt the question, "How did you know that

Mr. Roosevelt was a Christian?" Very many immediately replied practically as follows: "Because he was so clean of mind and tongue. I never heard him tell an off-color story, nor would he listen to one. Even profanity would slip out of conversation in his presence. Men felt the loftiness of his spirit. He was not prudish or artificially Puritanical, but purity fitted him so naturally as to be unnoticed as a distinct trait."

It is now less common to ignore immorality in men than in former days. Medical science has demonstrated the authority of God's law by exhibiting the inexorable results of transgressions in this field. Mr. Roosevelt was far ahead of his day in opposing immoral practices which were then supposed to be excusable among strong men. He was so fearless and sturdy that no one dared to question his genuine masculinity. He could use his fists or a gun. He could face unflinchingly any issue, group, or individual and stand alone when necessary. At the same time he was not a recluse or an ascetic but added to the fun of every crowd and was at home anywhere.

While he was a virile, vigorous man of force and fire, yet he had such a sense of reverence and control of himself that he did not use profanity. When General Leonard Wood was once told that Mr. Roosevelt was a swearing man he said that such a report was preposterous and added that when Theodore "gets mad enough to swear he cannot do so because immediately he begins to stutter." His very tongue was prepared against it. In the same strain, Julian Street says about his "strong" words:

Though his language is forcible, it is never "strong" in the usual sense of that word as applied to language. . . . He is himself what he called Admiral Mahan, "a Christian gentleman," but, as Disraeli wrote of someone, "his Christianity is muscular."

I talked to him on many subjects which had he been a profane man would have elicited profanity, but he was not betrayed. . . .

Quite the most awful word I have ever heard him apply to any man was the word "Skunk-k-k," applied by him in a moment of great irritation. . . .

He doesn't need to swear, because he can say "Pacifist" or the name of some condemned individual in tones which must make the recording angel shudder. But the only Roosevelt "dam" is the one they named for him in Arizona.

Herman Kohlsaas in a series of "Reminiscences" credited Mr. Roosevelt with saying, "He is a damn fine fellow." Mark Sullivan, the well-known "writer," immediately challenged the statement and declared that from a wide and intimate acquaintance with Mr. Roosevelt he could positively affirm that the "Colonel" never used the word "damn." He then quotes a long list of Mr. Roosevelt's friends who agree with him that they never heard him use that word.

It is very difficult to convince the ordinary American that the vigorous Roosevelt did not swear. Many men insist that only mollicoddles refrain. I asked twenty or twenty-five men the question, "Did you ever hear Mr. Roosevelt take the name of God in vain?" With only one exception (and that with a single newspaper correspondent who reports one break-over during the war) men who have fought by his side, traveled with him on campaigns, fellow-

shipped in recreation, and lived in his home, insist that they never heard him use God's name in profanity. Some of them are here reported.

Dr. Lambert, his physician, who was usually his hunting comrade and warm associate, said to me:

I never even heard him explode in anger with expletives, much less take the name of God in vain. He would shut others off who while mad would begin to scold. He would send them away until they cooled off. I remember that even "Hellroaring Bill," who punctuated every few words with an oath, for some reason almost completely ceased when in Mr. Roosevelt's presence, although he never said a word to him about it.

Mr. Payne, a newspaper correspondent, who traveled much with him, affirmed:

He never used the name of God in vain. In fact, I never heard him even use slang as an anger explosive. When at rare intervals he said "damn" it was employed to express discipline rather than as a vituperative.

Mr. Van Valkenburg, one of his closest advisers, told me:

I never heard him take God's name in vain. He never lost control of his temper, though at times he could whip out cutting words. Very few men swore in his presence. Something seemed to restrain them.

In a libel suit in Michigan many witnesses testified that he was not a profane man. W. Emlen Roosevelt, first cousin of Mr. Roosevelt, who lived next door to him in New York and in Oyster Bay and was with him as playmate and intimate friend until his death, was asked at that time:

Q. I ask you from your knowledge what can you say

as to the habits of the plaintiff as to profanity? A. I can say that he has one of the cleanest mouths—

Q. Does he indulge in it or not? A. He does not.

At the same trial, Gifford Pinchot when asked if he had *ever* heard Mr. Roosevelt indulge in profanity or obscenity, replied: "I have not."

Mr. Dulany traveled and lived with Mr. Roosevelt at Oyster Bay and at Washington almost constantly for eight years. He had a confidential relationship, handling his letters, state papers, and even his private purse. Mr. Cheney affirmed:

Mr. Dulany declares that he never heard President Roosevelt use a profane word, nor relate a story that could not be repeated in a drawing room in the presence of ladies; that he was always good-natured and jovial, treating every member of the Presidential party very cordially at all times.

He did not sting his secretaries with sarcasm or scold so bitterly as to make people feel worse than if they had been really sworn at even while driven by his work. He could direct forked lightning to hit the guilty, and hence used good, plain English when it was required. Because he was not upset by personal vindictiveness, however, he could barb his shafts thoughtfully and did not require swear words to prong them. He did not use profanity like some who do so when their vocabulary fails them. He coined phrases much stronger than any which were sharpened and poisoned with profane invective. Some of these phrases were "rosewater reformers," "out-patients of Bedlam," "nature fakers," "muck rakers,"

"molly coddlers," "malefactors of great wealth," "undesirable citizens," "common thieves," "an elder Buddy-duddy with sweet-bread brains."

He had a favorite phrase which hurriedly spoken might sound wrong. He used it to Mr. Leary in insisting on political honesty. Here it is:

And, *by Godfrey*, I mean it! If there's a mongrel platform adopted by the Republican Convention, much as I dislike Wilson, I'll stump the country for him from one end of it to the other, and I won't ask his permission to do it, either.

Mr. Roosevelt could not endure a lie—nor employ one nor dodge behind a white one called subterfuge or "diplomacy."

In a sermon while pastor of Grace Methodist Church, New York, on the subject, "Is it Ever Right to Lie?" I made a statement with reference to Mr. Roosevelt's customs concerning interviews. That statement became badly twisted as reported by the daily papers so that Mr. Roosevelt was described as frequently denying authentic interviews. He had such high regard for the ministry that he rightfully wrote a very sharp letter of rebuke. (See letter, page 281.)

My reply to this letter, which completely satisfied him, follows:

Dear Colonel Roosevelt:

In my judgment nobody in fifty years has done as much as you have for the advancement of righteousness and the upbuilding of the kingdom of God, and in no circumstances would I slander your high and fine character or willfully misrepresent you. You have always been one of my idols.

METROPOLITAN

432 FOURTH AVENUE NEW YORK

Office of
Theodore Roosevelt

March 2nd, 1917.

Dear Dr. Reisner:

In a clipping sent to me, in a sermon of yours, you are quoted as saying that it is my "alleged practice" to deny my statements, if they are revealed through a broken confidence, coupling this allegation of yours with various other similar statements about "diplomats" and "Jeauts." You are a clergyman, and you have no business to make a public statement about any man, which is discreditable to him, unless you know your facts. The statement that you make about me is pure slander, which the slightest inquiry would have taught you was slander. Neither you, nor anyone else can, in all my career, find any instance in which I have ever denied a statement I have actually made.

Sincerely yours,

Theodore Roosevelt

You have had so much to do with newspapers that you can understand how, when they edit to condense a statement, they may not catch it as it was intended. If I did you an injustice, I am most heartily sorry and assure you that it was in no wise intended. My statement was, that you were reputed to assert that anyone who betrayed a confidence, by that act elected himself a member of the Ananias Club. Having so denominated the man who broke your confidence, you took no trouble to deny or affirm the statement which exhibited the fact that he had betrayed your confidence.

I did not say nor affirm, nor was it in my being to think, that you ever deny an exact statement, for I am confident that you are too moral, too Christian, and too manly to do that. The close relationship between diplomats and Jesuits occurred because later paragraphs were boiled down by the newspaper into a sentence.

This letter evidently stated his position correctly, for almost immediately the following came back from him :

METROPOLITAN
432 FOURTH AVENUE NEW YORK

Office of
Theodore Roosevelt

March 15, 1917.

My dear Dr. Reiser:

That's a very fine and manly letter of yours.

I am very glad you made the statement inasmuch as it brought me such a letter !

With heartiest good wishes,

Faithfully yours,

Theodore Roosevelt

This letter developed a personal friendship that ripened in many subsequent calls and conferences. The charge sometimes made that he denied inconvenient interviews is hereby completely controverted.

He never pardoned anybody convicted of dishon-

esty in a public trust. That was to him a most contemptible crime. It not only secured unearned funds as in ordinary thievery but it poisoned common faith in law and the government back of it and so endangered peace and encouraged anarchy.

No kind of "influence" ever reached him. He was vigorously questioned by a Republican investigating committee from the Senate during his Progressive campaign, and one senator, referring to a contribution to a former Republican campaign by a corporation, asked: "As a practical man would you think they would expect some consideration in return for the contribution?" He shot back, "As a practical man, one who knows me and my record and would still expect a public favor from me in such circumstances is either a crook or an idiot."

Mr. Roosevelt's attitude toward substantial "favors" shown to government officials was understood even in the early days. He himself recounts an incident when with his aide, Lieutenant Sharpe, while assistant secretary of the navy, he had spent seven million dollars for auxiliary cruisers. It suddenly began to rain. He had only four cents in his pocket and tried to borrow one cent or five from Sharpe, so that he could ride home on the street car, but Sharpe did not have a cent. Then he said:

Never mind, Sharpe, that's why we will beat the Spaniards. It isn't every country where two public servants could spend seven million dollars and not have a cent in their pockets after they are through.¹

¹From *The Life of Theodore Roosevelt*; by William Draper Lewis, p. 126. Copyright, The John C. Winston Company.

Mr. Roosevelt never used tobacco in any form. He was not embarrassed by the fact and never excused it. When offered cigars, he frankly told the donors that he did not smoke. He is not alone, for Presidents Washington, Lincoln, Taft, and Wilson also never indulged in the use of tobacco.

Mr. Roosevelt was very fond of "boxing" as an exercise but he had no patronage for professional pugilism with its bullies and gambling. And so as Governor of New York in his message asking for the repeal of the then prevalent State boxing law he said :

Boxing is a fine sport, but this affords no justification of prize fighting any more than a cross-country run or a ride on a wheel is healthy justifies such a demoralizing exhibition as a six-day race.

Further on he said :

In the case of prize fighting not only do all the objections which apply to the abuse of other professional sports apply in aggravated form, but in addition the exhibition has a very demoralizing and brutalizing effect.

And again :

Moreover, the evils are greatly aggravated by the fact that the fight is for a money prize and is the occasion for unlimited gambling and betting.

The domestic life of Mr. Roosevelt was beautiful beyond description. He did not merely board at home but contributed to the richness of its atmosphere. He presents an irrefutable rebuke to the one who extenuates infidelity and moral carelessness. His great heart shed healing and hope because it

was fed by holy love. He was always a devoted husband, a consistent father, and a real home helper.

Many homes are blasted and children damned forever by the espousal and practice of a double code of morals. Theodore Roosevelt advocated and practiced one standard of morals for men and women alike. He excused nothing in his sons for which he would blame his daughters. He declared his convictions clearly and confidently.

When Mr. Roosevelt was police commissioner he prosecuted vice without regard to sex. Just as far as the law permitted, he "treated the men" taken in raids on dissolute houses "precisely as the women were treated." He was very positive in his conviction that this vice should not be tolerated. He concludes that he does not know of any method which will completely abolish it but he is sure that it can be greatly lessened by "treating men and women on an exact equality for the same act."

Senator Lodge in his memorial address before the United States Senate paid tribute to his clean ideals and habits:

He had a profound respect for women and never spoke disparagingly of them. He abhorred the vulgar and coarse of speech, the loose liver and the immoral. His life was a clean, normal, wholesome life. His domestic life was what every American home should be—as sweet as old-fashioned poetry. In all his life Theodore Roosevelt never told a vulgar story.

While police commissioner a group of men, who themselves lived vilely in a clandestine way, put soft-

footed men to follow him for weeks by day and by night, hoping that they would catch him "off his guard" in evil ways. When told of it he was hot with anger even at the mere suggestion that he would soil his life and then bring it home to his babies. Of course they failed.

He found no excuse for family scandals and infidelity. He wrote George Trevelyan expressing great satisfaction and delight with the beautiful home life of the Italian king and queen, who were so evidently loving and faithful to each other. This gave him an opportunity to express his condemnation of domestic immorality, which he feels is increasingly culpable as the social position of the culprits increases. He is sharply and clearly critical of disgraceful living in high places.

Dr. Lambert described Mr. Roosevelt's aversion to "divorce" to me:

Mr. Roosevelt was greatly concerned over the custom of treating divorce so lightly in America. He insisted that it was becoming so common that morals might get down to the plane of the barnyard if we were not guarded. He did not understand how society at large could permit it. He said, "But perhaps I have the morals of a green grocer, they are so old fashioned."

In Mr. Roosevelt's Pacific Theological Lectures he says: "I do not believe in weakness; I believe in a man's being a man; and for that very reason I abhor the creature who uses the expression that a 'man must be a man' to excuse his being a vile and vicious man."

The Crown Princess of Sweden, while entertaining Mr. Roosevelt at dinner during his European tour, asked him if Mrs. Roosevelt had refused to receive a certain foreign Duke into her home when others feted him in America. Mr. Roosevelt told her very frankly that this duke had led a scandalously immoral life while in America, only escaping arrest because he was a foreign guest of royal birth. He then told her that the Russian ambassador had so insisted on the President receiving the Duke that it would be a diplomatic slight not to do so and he was invited to lunch at Sagamore Hill. But Mrs. Roosevelt "regarded his presence in our private house as both a scandal and an insult," said Mr. Roosevelt, and announced that she would leave when they arrived, which she did. The two foreign dignitaries were much exercised because she was absent and continued to inquire about her. They were made to clearly understand that she was "out" because they were "guests"—there was no misunderstanding about the cause. When the Princess heard these facts she jubilantly called across the table to her husband to tell him that her surmise that Mrs. Roosevelt would not receive such guests was correct. All Europe, even while loose in its standards, was familiar with the high standards of our President. The Princess then told Mr. Roosevelt that her own father had protected her from meeting this same Duke because of his unsavory reputation and disgusting standards of life. When Mr. Roosevelt heard that the "Duke" had been shut out of royal circles he wrote a friend that he wished Newport

circles, which had feted him so wildly, might have learned from a less democratic society how to erect standards of decency.

J. B. Bishop, in his *Theodore Roosevelt And His Times*, gives the details. He also recounts the President's action in the case of a widely known writer who forgot his foreign wife while in America. When Mr. Roosevelt was urged to receive this loose man he refused even to see him and published a letter stating that this writer's actions were "a revolt against the ordinary decencies and moralities." Mr. Roosevelt demanded American ideals in moral life as he did sound money in the currency. There were no exceptions. Mr. Bishop, after discussing these "foreign" cases with me, gave the names of some very noted Americans who were never invited to the White House social life because they had been divorced under scandalous circumstances. Few other circles shut them out. Mr. Bishop concluded:

No one with the reputation for loose living—no matter how prominent or wealthy—was ever welcomed by Mrs. Roosevelt or the President as a guest at the official residence.

Mr. Straus also told me that the President requested the Cabinet members to give no social recognition to such "tainted" people.

It would be refreshing in our day of increasingly easy and disgusting divorces if others of similar high place would speak out in word and example. Mr.

Roosevelt would not keep quiet in the face of some present-time exhibits.

His ideals for others were rigidly applied to his own life. W. Emlen Roosevelt said to the writer:

In our childhood, boys were not so wisely instructed about sex matters as they are to-day. And yet I remember that as a boy Theodore was absolutely pure-minded; it seemed to be an innate quality. He could never endure a certain acquaintance of mine solely because of his habit to slip in a soiled story during conversation. He always had a way to stop anyone relating such incidents.

Richard Welling, recounting personal reminiscences of undergraduate days, says:

Of escapades as to wine or women there simply were none. A man's classmates know.

My interest in certifying to this is to bring out the Aristotelian quality of pure virtue performed without conscious effort, evil overcome by good, no time for mischief, no time even to develop a little Puritan asceticism or priggishness, but always striding forward, toward the accomplishment of some great purpose.¹

Mr. Loeb told me that during the ten years spent with Mr. Roosevelt he had seen him many times turn his back and walk away from a man simply because the visitor started to tell a "good" story of shady color. His reputation as a jolly fellow with strongly physical nature blinded them to the clean taste of his spirit.

Mr. Van Valkenburg said to me: "I have never known a man who so fully measured up to the

¹From "Theodore Roosevelt at Harvard—Some Personal Reminiscences," by Richard Welling, in *The Outlook* for October 27, 1920.

standard of chastity as set forth in the teachings of Christ."

Sometimes it took "strong arm" methods from him, especially in the cowboy days, to keep the channel of conversation clean. But his courage matched his convictions. One day a quick-shooting cowboy named Jim was telling a disgusting story when Mr. Roosevelt came up, looked him straight in the eye and said, "Jim, I like you, but you are the nastiest talking man I ever heard." The cowboys were accustomed to see gunplay in such cases, and were surprised when Jim hung his head in shame and apologized. After that they were good friends.

Mr. John J. Leary, Jr., who was intimately acquainted with Mr. Roosevelt and traveled with him thousands of miles as a newspaper correspondent, wrote me:

Roosevelt was not only a clean man; he just radiated cleanness.

In an address to young men, at a Y. M. C. A. meeting, Mr. Roosevelt advised:

You cannot retain your self-respect if you are loose and foul of tongue. A man who is to lead a clean and honorable life must inevitably suffer if his speech likewise is not clean and honorable. The future welfare of the nation depends upon the way in which we can combine in our young men decency and strength.

Purity and reverence are inseparable associates. Each aids the other. To be irreverent in using God's name is to depreciate the love and wisdom which

stand back of the laws of right made for man. When pure love is sullied the basis for genuine love is spoiled and the spiritual, which is love in action, becomes discolored, stagnant, and paralyzed. Genuine satisfying religion is as impossible to the impure or irreverent as the use of the optical nerves is to eyes covered with cataracts or the use of finger touch is to the paralyzed arm. On the other hand, the pure and reverent find it easy to be disciples of the Great Teacher who came to reveal God and promised, "Blessed are the pure in heart, for they shall see God." This is not a promise for the future but is to be realized in this world and now. When men thus see the Leader their steps may be ordered aright, and they may go forward and that fearlessly. And here again Mr. Roosevelt's faith backed by obedience to God's laws demonstrated not only that he was a Christian but that he was rendered efficient by that fact.

CHAPTER XIV

DRINKING AND PROHIBITION

"I have never claimed to be a total abstainer, but I drink as little as most total abstainers, for I really doubt whether on an average, year in and year out, I drink more than is given for medicinal purposes to many people."—*Theodore Roosevelt*.

Blessed art thou, O Land, when . . . thy princes eat in due season, for strength, and not for drunkenness!—*Eccl. 10. 17.*

THE problems presented by intoxicating drink are vital, and Christians must face and answer them. They can never be completely settled by law. Much depends upon the attitude of the citizenship. It will be interesting, therefore, to find Mr. Roosevelt's position toward it.

He graphically described the origin of the rumor that he drank to excess and the subsequent libel suit:

"Did you ever smoke?" someone asked.

"There is where that story of my drinking started," Mr. Roosevelt continued, not hearing the question or ignoring it. "You see, when I would decline a cigar, saying I did not smoke, folks would often ask, in a joking way, 'What are your bad habits?' In the same spirit, I would reply, 'Prize fighting and strong drink.' . . .

"I am very fond of that story of Sidney Smith's, who, playing with his children, stopped suddenly, saying, 'Children, we must now be serious—here comes a fool.' You

know the kind he meant—those poor unfortunates who must take everything said to them literally.

"One of these to whom I made that remark said: 'Roosevelt, I hear, drinks hard.' The other fool replied, 'Yes, that's true. He told me so himself,' and so it went.

"That is all there ever was to the talk of my drinking. From that start it spread and spread until, in self-defense, I was compelled to take action to stop it. Some folks said I went out of my way to find a little editor who could not well defend himself. The fact is, he was the one editor I could hold to account. There were, and are, editors nearer New York I gladly would have sued in like circumstances, but they knew better than to print what they knew was untrue. Had any of them done so, I would have hauled them up short, and with much more glee than I did the Michigan man, for the men I have in mind have real malice toward me and he, I am satisfied, had none."

George A. Newett published a weekly paper called *The Iron Ore* at Ishpeming, Michigan, which had a local circulation of twenty-five hundred. He had been appointed postmaster in 1905 by President Roosevelt but had resigned. He claimed in his testimony to have supported Mr. Roosevelt's candidacies even as far as to back him as his second choice for the nomination in 1912, when Mr. Taft was his first choice. He, however, turned against Mr. Roosevelt very vigorously when he ran as third party or Progressive candidate and after a speech by Mr. Roosevelt attacking the local candidate for Congress, a personal friend of Mr. Newett's, *The Iron Ore* assailed him viciously. Among other things it said:

According to Roosevelt, he is the only man who can call

¹*Talks With T. R.*, Leary, p. 22f. By permission of Houghton Mifflin Company.

others liars, rascals, and thieves, . . . but if anyone calls Roosevelt a liar, he raves and roars and takes on in an awful way. Roosevelt lies and curses in a most disgusting way; he gets drunk too, and that not infrequently.

In his testimony Mr. Newett declared that in far Western trips and in other sections he had heard continued rumors that Mr. Roosevelt was drunk, but when he tried to get evidence no one had actually seen him drunk nor was anyone willing to testify that he drank to excess. Because at banquets and other social occasions he was exuberant and apparently overboisterous, his enemies and thoughtless critics announced that alcoholic spirits created his spirited actions. But the evidence proved that his own words were true, "I drink about as much as Lyman Abbott, and I say this with his permission."

Mr. Roosevelt brought thirty-five witnesses, among whom were the most noted men in America. There were newspaper men, detectives, house servants, political associates, Cabinet compeers, relatives, doctors, travel companions, secretaries, and intimate friends. They had lived with him in his home, played with him in recreations, been his traveling companions across the country and in foreign lands, acted as his confidants, enjoyed his intimate hospitality and had seen him at all hours of the day and night. With their evidence he traced his career from college days up to that minute and in every detail of his activities in the purpose to disprove the charges made by Newett. Some of these men were Jacob A. Riis, Albert Shaw, editor of the *Review of Reviews*; Lyman Abbott, Dr. Lambert, his long-time physician;

Dr. Rixey, his medical adviser while President; William F. Loeb, his private secretary; W. Emlen Roosevelt, his cousin; James Sloan, his secret service guard; Gilson Gardner, Gifford Pinchot, James R. Garfield, Robert Bacon, George B. Cortelyou, Admiral Dewey, and General Leonard Wood.

After going over all the evidence given at the trial, I am convinced that he never drank brandy except a very few times, and then by order of a physician. He consumed a dozen or so mint juleps in the course of his entire life. He infrequently drank light wine which was put on his home table *only* when there was company at a meal, and this because it was the continuation of a Dutch custom as old as his family. He had never "drunk liquor or porter." He affirmed: "I have never taken a high ball or a cocktail in my life." He disliked beer and said, "I do not drink beer." On the African trip he affirmed, "I never touched one drop of either the champagne or whisky," which was taken along. At big banquets and at state dinners he drank in a formal way and never more than two glasses of champagne, usually in responding to toasts. During the Cuban campaign, "I drank nothing—I had no whisky or brandy with me." He had never been in a saloon barroom but twice, and that in the cowboy days when it was the hotel office, and then he *never* once drank over the bar.

C. W. Thompson, who as the correspondent of a great city paper opposed to him was paid to travel with and report diligently any disparaging actions or conditions, testified:

He could not possibly have taken liquor to affect him in the least degree without my knowing it. I was there to watch him and take note of every single action he performed.

William Loeb testified that during his ten years as secretary he had offered him whisky a few times when he felt it was needed, but Mr. Roosevelt invariably refused it. James R. Garfield said that even after the long, hard rides he took with Mr. Roosevelt, and they came in "cold and wet and tired, there was nothing taken but tea." Few men in any walk of life could excel that record, especially if active in politics during the period covered by Mr. Roosevelt.

Mr. Newett closed his testimony with a long statement, concluding as follows:

In the face of the unqualified testimony of so many distinguished men who have been in a position for years to know the truth, I am forced to the conclusion that I was mistaken.

Mr. Roosevelt followed Mr. Newett's statement to the court by suggesting that very small damages be assessed and that only because the charge against him must be refuted.

Said Mr. Roosevelt:

Your Honor, in view of the statement of the defendant, I ask the Court to instruct the jury that I desire only nominal damages. I did not go into this suit for money, I did not go into it for any vindictive purpose. I went into it, and as the court has said, I made my reputation an issue, because I wished, once for all during my lifetime, thoroughly and comprehensively to deal with these slanders, so that

never again will it be possible for any man, in good faith, to repeat them.

I have achieved my purpose and I am content.

Mr. Roosevelt never did a more courageous thing than to air this charge in public. To this day men shut the evidence of this trial out and carelessly and stubbornly affirm that Mr. Roosevelt was accustomed to drink to excess. That is an absolute falsehood and criminal slander. If it were true, then high righteousness such as ruled in Mr. Roosevelt's life could root not only in an alcohol addled brain but in a lying and hypocritical soul.

Mr. Loeb told me how stiff Mr. Roosevelt was in refusing to follow old "drinking" customs:

The old-fashioned "Dutch" home to which Mr. Roosevelt and his relatives were accustomed always had two or three kinds of wine on the table. But Mr. Roosevelt even then did not drink it frequently. He greatly grieved my wife by refusing to drink wine at our table. When he would come back into camp while on a hunt, wet and cold after a long day's hunt and when others took whisky to ward off a cold, he refused to do so.

When the official bulletin was issued by the surgeon at the Chicago Hospital, where he lay after being shot at Milwaukee, it said: "We find him in a magnificent physical condition, due to his regular exercise, his habitual abstinence from tobacco and liquor."

When the rumors of Mr. Roosevelt's drinking were running wild the Rev. Dr. Iglehart sent him a telegram and received the following reply:

You are absolutely correct. I have never claimed to be a total abstainer, but I drink as little as most total abstainers, for I really doubt whether on an average, year in and year out, I drink more than is given for medicinal purposes to many people. I never touch whisky, and I have never drunk a cocktail or a highball in my life. I doubt whether I have drunk a dozen teaspoonfuls of brandy since I came back from Africa; and as far as I now recollect, in each case it was for medicinal purposes. In Africa during the eleven months I drank exactly seven ounces of brandy; this was under our doctor's direction in my first fever attack, and once when I was completely exhausted. My experience on these two occasions convinced me that tea was better than brandy, and during the last six months in Africa I took no brandy when sick, taking tea instead (Iglehart, p. 322).

R. J. Cuninghame, the famous African hunter, who was with the Colonel on his trip in that country, in an interview in the New York Times, said:

I'd like to say what I know. The expedition was strictly *dry*. There was, however, a special bottle of brandy of the very finest brand which belonged to the Colonel. *He never touched a drop of it.*

But at last he had a touch of fever and the surgeon ordered him a dose of his own brandy. It was measured out like medicine, perhaps two ounces or three in water. He drank it and at once spat it out. He explained that as soon as spirits entered his throat, his muscles always automatically contracted and rejected them.

Later the surgeon mixed a dose of the brandy with salad oil and insisted that if Mr. Roosevelt did not take this brandy he would inject morphine into his throat. He was then finally able to get it down. Mr. Cuninghame added that when the trip was ended he

measured that bottle of brandy and only two doses were gone, the one the Colonel could not keep on his stomach and the other mixed by the doctor with oil.

While on the Panama inspection trip when he was offered a "Panama cocktail" of quinine and brandy he declined it, and instead took from his own pocket a two grain quinine pill, which he had provided against the malarial weather.

Canteens where intoxicants were sold had long been permitted in the army. After a long fight they were finally driven out. But the liquor forces rallied and threatened to restore them and Dr. Iglehart went to Washington to secure President Roosevelt's aid, who assured him:

Do not be alarmed. The removal of the drink from the army was a most fortunate thing for the men themselves and the nation they represent, and I promise you that so long as I am President, or so long as I shall have any influence whatever in the Republican party or in American politics, intoxicants shall never come back into the canteen (Iglehart, p. 320).

As early as September, 1907, President Roosevelt showed his friendship for prohibition when he wrote D. D. Thompson, the editor of the Northwestern Christian Advocate at Chicago, concerning the adoption of the Constitution for the new State of Oklahoma:

I felt greatly relieved by the adoption of the prohibition article in the Constitution; for without this I should have been seriously concerned as to the future of the Indians.

He gave his calm and clear decision against the

saloon, when he classed it as a source of endless evil in another letter to Dr. Iglehart:

There could have been no more practical illustration of the hideous evil wrought by the liquor traffic than was afforded by the results of its stoppage for the few Sundays during which we were able to keep the saloons absolutely closed. During this period, the usual mass of individuals up in the courts on Monday morning, on charges of being drunk or disorderly and committing assaults, diminished by two thirds or over. The hospitals, such as Bellevue, showed a similar diminution of persons brought to them because of alcoholism and crimes due to drunkenness. . . . Men who would otherwise have stayed in New York drinking, while their wives and children suffered in the heated tenement houses, took these same wives and children for a Sunday holiday in the country (Iglehart, p. 323).

In an article on "The New York Police," written in 1897, he asserts:

The liquor business does not stand on the same footing with other occupations. It always tends to produce criminality in the population at large and law breaking among the saloonkeepers themselves (*American Ideals*, p. 175).

He also finds a ready explanation of the low type of men nominated for office in those days by the fact that the primaries were so largely held in saloons.

It is this that gives the liquor sellers their enormous influence in politics. Preparatory to the general election of 1884 there were held in the various districts of New York ten hundred and seven primaries and political conventions of all parties, and of these no less than six hundred and thirty-three took place in liquor saloons—a showing that

leaves small ground for wonder at the low average grade of the nominees ("Machine Politics in New York City," *American Ideals*, p. 121).

How did he propose to meet this evil? At the beginning of his career his central contest was with the wealthy men who sought, demanded, and purchased preferential treatment in legislative and legal matters. Consequently, he did not get down close to a consideration of social questions until later in life, when he followed a course that led him ultimately to heartily support the remarkable program of the Progressive Party. He then began to see the relation of the saloon to the social problem and therefore he was not unfriendly to a plank in the Progressive platform expressing antipathy to the saloon; in fact, such a resolution came near to being inserted.

But did he favor Prohibition?

Mr. Leary feels positive that Mr. Roosevelt did not favor the Eighteenth Amendment but, rather, was convinced that the liquor question would solve itself as people increasingly learned its evil effects. Mr. Leary's statement led Andrew B. Wood, assistant superintendent of the Anti-Saloon League, to print an answer in the New York Tribune. He called attention to the fact that Mr. Leary quoted no declaration by Mr. Roosevelt against the Eighteenth Amendment but reported him as saying: "I shall not allow it or anything else to swerve me from the [war] work we are now in." That, Mr. Wood insisted, was different from opposing it, but, rather, evidenced the

fact that he felt that all his strength was needed to push the war. Continuing, Mr. Wood writes:

He recognized the merits of both the suffrage and prohibition campaigns and said to the Hon. Wayne B. Wheeler, of Washington, and Colonel L. B. Musgrove, of Alabama, that he had to break that rule [demanding single devotion to specific war activities] in order to help the suffrage fight, and if it became necessary, he would do it again in order to help prohibition. In my interview, which was with reference to prohibition and the Republican party in New York and the nation, in speaking of the progress of prohibition and its ultimate achievements by ratification, he said, "I will do everything I can to make it possible."

Mr. Wood further calls attention to a letter written to Dr. Iglehart on December 17, 1917, right after Congress had submitted the National Prohibition Amendment, which seems to prove that he helped to get the bill through Congress:

My dear Dr. Iglehart:

I thank you for your book and appreciate your sending it to me and I wish to congratulate you on what has happened in Congress and the success that is crowning your long fight against alcoholism. The American saloon has been one of the most mischievous elements in American social, political, and industrial life. No man has warred more valiantly against it than you have, and I am glad that it has been my privilege to stand with you in the contest.

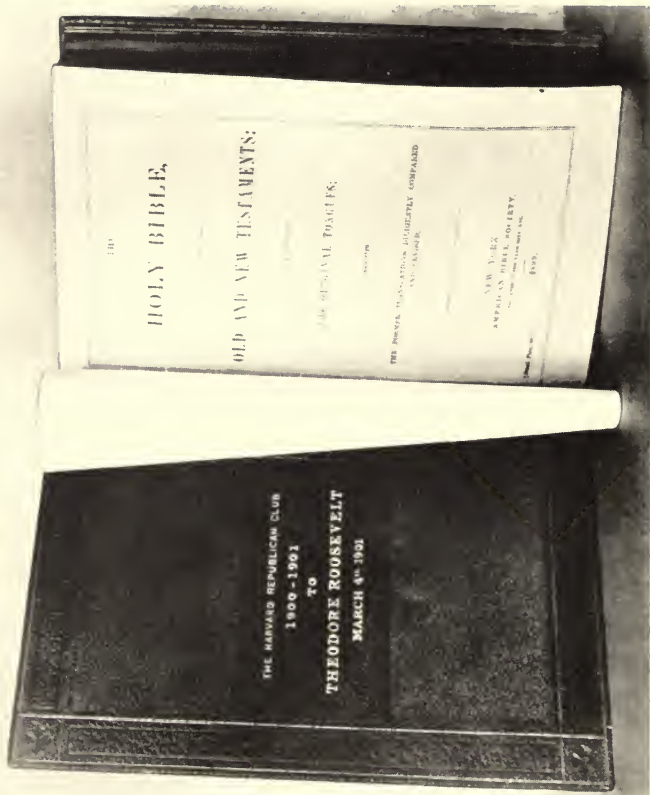
When Governor Charles S. Whitman was a candidate for a third term as Governor, the political bosses of the State felt sure that he would not be reelected, but at the same time they were helpless because they could get no candidate to supplant him. In their

desperation they appealed to Mr. Roosevelt, who they felt confident could both be nominated and elected. They therefore sent Horace Wilkinson to interview him, hoping that he could be persuaded to accept the nomination. Mr. Roosevelt, knowing the wet views of William Barnes, promptly informed Mr. Wilkinson that if everything else were removed there was yet one insuperable obstacle to his accepting the nomination. He explained that the people who were in favor of the Eighteenth Amendment, making prohibition effective nationally, would ask him for his position on that subject. He knew that Mr. Barnes and his advisers were opposed to it, but declared that if he were asked, he would promptly state that he was in favor of passing the eighteenth Amendment. Mr. Wilkinson reported immediately to Mr. Barnes, who replied: "I don't care a damn whether he is for prohibition or against it. The people will vote for him because he is Theodore Roosevelt." This clearly puts Mr. Roosevelt on record as in favor of the Eighteenth Amendment. If he had run, he would have taken the same clear-cut and laudable position that Charles S. Whitman did. Mr. Bishop makes this very clear in his book, *Theodore Roosevelt and His Times*. With these facts in mind, I asked Mr. McGrath, who was Mr. Roosevelt's secretary at about that time, what he thought Mr. Roosevelt's attitude was toward prohibition. He replied:

Mr. Roosevelt did not think the time was yet ripe to adopt national prohibition. He felt that the gradual progress of prohibition through legislation by various States would finally educate the people so that they would demand and

enforce it. He feared that if approved now, it would lead to harmful laxness in great cities. But when he faced the question of adoption or rejection, he preferred to see it go into effect now with all the dangers of working it out to success than for it to have the backset a rejection would give it.

This man, so passionately devoted to the service of his fellow men, could not leave liquor out of account when he found that it ruined his fellows, wrecked their homes, and multiplied crime. He was convinced of all these facts. Therefore, loving his weaker brother, he would do the thing which he believed would protect him from the ravages of alcohol as he would to guard him against the use of opium or the incursions of tuberculosis.



THE HARVARD REPUBLICAN CLUB
1900-1901
TO
THEODORE ROOSEVELT
MARCH 4th 1901

HOLY BIBLE,
OLD AND NEW TESTAMENTS:

THE DIVINE TRUTHS

THE PROVERB, PSALMS, ECCLESIASTES, JEREMIAH, LAMENTATIONS, AND EZEKIEL.

NEW YORK
AMERICAN BIBLE SOCIETY,
100 NASSAU ST. N.Y.
1899.

Courtesy American Bible Society

THE BIBLE PRESENTED TO VICE-PRESIDENT ROOSEVELT BY
THE HARVARD REPUBLICAN CLUB

CHAPTER XV

HIS OPINION OF THE BIBLE

"If a man is not familiar with the Bible he has suffered a loss which he had better make all possible haste to correct."—*Theodore Roosevelt*.

All Scripture is . . . profitable for teaching, for reproof, for amendment, for moral discipline, to make the man of God proficient and equip him for good work of every kind. —2 *Tim.* 3. 16, 17 (Moffatt's translation).

WHEN he was forty-two years of age, or twenty-one years after his graduation from Harvard, Mr. Roosevelt was inaugurated Vice-President of the United States. On that occasion the Harvard Republican Club presented him with an appropriately inscribed copy of the Bible. After his death Mrs. Roosevelt sent the American Bible Society a photograph of that Bible with the comment that it was the one book which Mr. Roosevelt always "kept at his hand on the reading stand in the north room at Sagamore Hill." Mrs. Roosevelt further added in the letter to the Society: "I should like the world to know how large a part his deep knowledge of the Bible played in my husband's life."

Mrs. Robinson told me about the "pigskin" library which Mr. Roosevelt carried to Africa, saying:

When my brother decided to make the African trip I requested the privilege of furnishing a pigskin bound li-

brary for him to take along. The first book selected for this library was the Bible; he could not do without that book. He read it a great deal. He counted it a literary masterpiece. He also read it for inspiration and consolation.

In 1901 Mr. Roosevelt entertained the Long Island Bible Society at his home in Oyster Bay and delivered an address on "The Influence of the Bible." It is so characteristically compact and so valuable that it is repeated here quite fully:

Every thinking man, when he thinks, realizes what a very large number of people tend to forget, that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals; all the standards toward which we, with more or less of resolution, strive to raise ourselves. Almost every man who has by his lifework added to the sum of human achievement of which the race is proud, has based his lifework largely upon the teachings of the Bible. . . . Among the greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.

He refers to Lincoln's study of and indebtedness to the Bible, and his industry in reading it until he became a "man of one book":

Lincoln, sad, patient, kindly Lincoln, who after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom living he had served

so well, built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as later he mastered only one or two other books, notably Shakespeare; mastered it so that he became almost "a man of one book," who knew that book, and who instinctively put into practice what he had been taught therein; and he left his life as part of the crowning work of the century that has now passed.

He insists that intellectual training alone is not sufficient:

A man whose intellect has been educated, while at the same time his moral education has been neglected, is only the more dangerous to the community because of the exceptional additional power which he has acquired. . . . It is a good thing to be clever, to be able and smart, but it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule. It is a good and necessary thing to be intelligent; it is a better thing to be straight and decent and fearless.

He declared that the Bible enforces a personal obligation which is measured by one's ability:

You may look through the Bible from cover to cover, and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. On the contrary, in the Bible, taking that as a guide, you will find that because much has been given you, much will be expected from you; and a heavier condemnation is visited upon the able man who goes wrong than upon his weaker brother who cannot do the harm that the other does because it is not in him to do it.

He then quotes a description of the Bible given by Huxley, who describes it as a literary gem, a civilizer,

a giver of world visions, an insurance for freedom and a teacher of responsibility:

One of the highest tributes of modern times to the worth of the Bible came from the great scientist Huxley, who said: "Consider the great historical fact that for three centuries the Book has been woven into the life of all that is noblest and best in our history, and that it has become the national epic of our race; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilization and of a great past, stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the eternities? The Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times no State has had a constitution in which the interests of the people are so largely taken into account, in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the state, in the long run, depends upon the righteousness of the citizen so strongly laid down. The Bible is the most democratic book in the world.

Mr. Roosevelt affirms that the Bible aids good taste in reading, which aid he opines is greatly needed when the level of literary taste was so noticeably low:

There is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking. This

is not a small matter in an age when there is a tendency to read much that, even if not actually harmful on moral grounds, is yet injurious, because it presents slipshod, slovenly thought and work; not the kind of serious thought, of serious expression, which we like to see in anything that goes into the fiber of our character.

He pleads for a closer study of a book that will spur one to strong endeavor to make the world better:

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better because we have lived in it. . . . We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory, "doers of the word and not hearers only."

He exhibited real skill in studying and teaching the Bible, which will be seen from the outline prepared with his own hand and appearing herewith. (See page 310.)

It will be interesting to read the verses and see how sturdy and stimulating they are as well as alive with exhortation.

The Rev. W. I. Bowman, while pastor of the Methodist Church at Oyster Bay, had invited Mr. Roosevelt to address his brotherhood. He promptly agreed to do so and, of course, the church was crowded, as was the space outside. The President arrived on time and brought his own Bible with him. He read as a Scripture lesson 1 Cor. 13, the chapter which Henry Drummond used as the basis for his book, *The Greatest Thing in the World*, which deals with

ROOSEVELT TALKS TO MEN'S SOCIETY

Christian Brotherhood of Oyster
Bay as His Audience.

"REAL ESSENCE OF LIFE."

Two Hundred Gather to Hear Him at the Methodist Church—Bringing with Him His Own Bible, the President Drives Down from Sagamore Hill—Selecting His Texts from Mathew and James, He Takes the Words "Judge Not Lest Ye Be Judged" as the Burden of His Address—Progress of Our Country Depends Upon the Sum of Efforts of Individuals Acting by Themselves, He Says

OYSTER BAY, N. Y., Aug. 7.—President Roosevelt to-day, in response to an invitation of long standing, delivered a talk tantamount to a sermon before the Christian Brotherhood here, a non-sectarian organization of men that meets in the Sunday school room of the Methodist church.

His subject was "The Real Essence of Genuine Christian Life and Character," and the text he most dwelt on was "Judge not, that ye be not judged."

The invitation was extended to the President by the brotherhood several weeks ago through the Rev. Charles S. Weightman, the chairman of its committee on religious services and speakers. It was not until 9 o'clock Saturday night that the chairman and Rev. W. I. Bowman, the minister of the Methodist church and president of the brotherhood, were notified that the President would come at 4 o'clock yesterday afternoon.

Although kept a secret as far as possible, the news spread and the usual attendance of seventy-five was swelled to 200, which is remarkable for Oyster Bay.

The President drove down from Sagamore Hill, attended by Secret Service Agent Sloane. He had his own Bible with him and he selected his texts chiefly from Matthew 7 and 28 and from the epistle of James, expounding text after text. He was presented by the Rev. W. I. Bowman. The President's address was as follows.

"Brother Bowman has spoken of the fact that I have had a large experience. I think that each one of us who has a large experience grows to realize more and more that the essentials of experience are alike for all of us. The things that move us most are the things of the home, of the Church; the intimate relations that knit a man to his family, to his close friends; that make him try to do his duty by his neighbor, by his God are in their essentials just the same for one man as for another, provided the man is in good faith trying to do his duty.

"I feel that the progress of our country really depends upon the sum of the efforts of the individuals acting by themselves, but especially upon the sum of the efforts of the individuals acting in associations like this for the betterment of themselves, for the betterment of the communities in which they dwell. There is never any difficulty about the forces of evil being organized. Every time that we get an organization of the forces that are painfully striving for good, an organization like this, we are doing our part to offset, and a little more than offset, the forces of evil.

"I want to read several different texts which it seems to me have especial bearing upon the work of brotherhoods like this—upon the spirit in which not only all of us who are members of this brotherhood, but all of us who strive to be decent Christians are to apply our Christianity on weekdays as well as on Sundays. The first verses I want to read can be found in the seventh chapter of Matthew, the first and sixteenth verses.

"First, 'Judge not that ye be not judged.' Sixteenth, 'Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.'

"'Judge not that ye be not judged.' That means, treat each of us his brethren with charity. Be not quick to find fault. Above all be not quick to judge another man who according to his light is striving to do his duty as each of us here hopes he is striving to do his. Let us ever remember that we have not only divine authority for the statement that by our fruits we shall be known, but that also it is true that mankind will tend to judge us by our fruits.

"It is an especially lamentable thing to see ill done by any man who from his associations with the Church, who from the fact that he has had the priceless benefits of the teachings of the Christian religion, should be expected to take a position of leadership in the work for good.

"The next quotation I wish to read to you is found in the twenty-fifth chapter of Matthew, thirty-seventh to fortieth verses, inclusive: 'Then shall the righteous answer Him, saying, Lord, when saw we thee a hungered, and fed thee, or thirsty and gave thee drink.

"When saw we thee a stranger and took thee in, or naked, and clothed thee.

"Or when saw we the sick, or in prison, and came unto thee.

"And the king shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of my brethren ye have done it unto me."

"That is what this brotherhood means, by trying to worship our Creator by acting toward his creatures as he would have us act; to try to make our religion a living force in our lives; to do unto others as we would have them do unto us.

"The next text I wish to read is found in I. Corinthians, xiii. chapter, beginning with the first verse 'Though I speak with the tongues of man and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.'

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing. Charity suffereth long and is kind, charity envieth not, charity vaunteth not itself, is not puffed up.'

"And now abideth faith, hope, charity, these three, but the greatest of these is charity'

"Let each of us exercise the largest tolerance for his brother who is trying, though in a different way, to lead a decent life; who is trying to do good in his own fashion; let each try to show practical sympathy with that brother; not be too quick to criticize.

"In closing I want to read just a few verses from the epistle of James from the first chapter, twenty-seventh verse:

"Pure religion and undefiled before God and the father is this. To visit the fatherless and widows in their affliction and to keep himself unspotted from the world'."

"If a man will try to serve God the Father by being kindly to the many around him who need such kindness and by being upright and honest himself, then we have the authority of the Good Book for saying that we are in honor bound to treat him as a good Christian and extend the hand of brotherhood to him."

After the sermon the President had a reception at which he shook hands with every one present and then asked Mr. Bowman to take him to Mrs. Bowman in the parsonage next door to the church, with whom he wished to shake hands. He complimented the Bowman's on the new parsonage just completed. Then the President drove back to Sagamore Hill about 5:15.

The President's visitors yesterday were William Wilmer and J. B. Bishop of New York, his personal friends.

The President did not go to Christ Church, the little Episcopal Church he usually attends. His family, however, were there.

The Rev. Homer H. Washburne of Christ Church preached a missionary sermon, saying that we Americans do not sufficiently attend to the conversion of the heathen. Our immigration laws are such that they do not permit sufficient numbers of heathen to come in and so we miss the chance of converting them. The Rev. Mr. Washburne also prayed for a lasting peace.

love. It opens with, "Though I speak with the tongues of men and angels and have not charity [love], I am become as sounding brass or as a tinkling cymbal." It ends with, "And now abideth faith, hope, charity [love], these three, and the greatest of these is charity [love]." He then read and commented on each passage of Scripture in the order of the outline. The New York Sun reported the address at the time (see pages 310 and 311).

Calvin B. Velsor, a local citizen, asked President Roosevelt for the "outline," and he signed it and presented it to Mr. Velsor, who loaned outline (see p. 310) and the above newspaper clipping to the writer.

In 1911 Mr. Roosevelt, who had just returned from Africa, agreed to give the Earl Lectures delivered under the auspices of the Pacific Theological Seminary, located at Berkeley, California. The foundation declares that the lectures are to "aid in securing at the University of California the presentation of Christian truth." They were delivered in the Greek Theater, which seats many thousands, while other thousands stood on the hillsides. The American Bible Society, which was celebrating the Tercentenary of the King James Version, requested Mr. Roosevelt to take the Bible as the subject for one of the five lectures. He agreed and his third lecture was titled, "The Bible and the Life of the People." The whole course of lectures was called *Realizable Ideals* and is published under that title by Whitaker & Ray-Wiggin Co., San Francisco. Some material in the lecture was used in the Long Island address

1st Corinthians XIII

Matt. VII, 3, 6

Matt. ~~25~~ XV, 37-40

Jama, I, 27, III, 12, 18
IV, 11

Theodore Roosevelt

MR. ROOSEVELT'S OUTLINE OF A TALK GIVEN TO
A BIBLE CLASS IN OYSTER BAY.

on the Bible just reported and hence those sections are not repeated here. He first emphasizes the fact that the Bible had preserved our fathers from a moral decline and had spurred them for and preserved our purpose in making ethical advances:

I have come here to-day, in the course of a series of lectures upon applied ethics, upon realizable ideals, to speak of the book to which our people owe infinitely the greater part of their store of ethics, infinitely the greater part of their knowledge of how to apply that store to the needs of our everyday life.

The Vulgate version gave the Bible in Latin, the tongue of learning of the peoples of the West at a time when the old classic civilization of Greece and Rome had first crumbled to rottenness and had then been overwhelmed by the barbarian sea. In the wreck of the Old World, Christianity was all that the survivors had to cling to; and the Latin version of the Bible put it at their disposal.

He affirms that the Bible should be in every home:

The great debt of the English-speaking peoples everywhere is to the translation of the Bible that we all know—I trust I can say, all here know—in *our own homes*, the Bible as it was put forth in English three centuries ago. No other book of any kind ever written in English—perhaps no other book ever written in any other tongue—has ever so affected the whole life of a people as this authorized (King James) version of the Scriptures has affected the life of the English-speaking peoples.

The man who substitutes the Sunday newspaper for the Bible classifies himself among those with a low type of intelligence:

What could interest men who find the Bible dull? The Sunday newspaper? Think of the difference there must be

in the mental make-up of the man whose chief reading included the one, as compared with the man whose chief reading is represented by the other—the vulgarity, the shallowness, the inability to keep the mind fixed on any serious subject, which is implied in the mind of any man who cannot read the Bible and yet can take pleasure in reading only literature of the type of the colored supplement of the Sunday paper! Now I am not speaking against the colored supplement of any paper in its place; but as a substitute for serious reading of the great Book it represents a type of mind which it is gross flattery merely to call shallow.

It fits one to count in life: “I make my appeal not only to professing Christians,” but to every man who

faces life with the real desire not only to get out of it what is best but to do his part in everything that tells for the ennobling and uplifting of humanity.

The world needs the spiritual stimulus of the “Book”:

I am making a plea, not only for the training of the mind, but for the moral and spiritual training of the home and the church, and moral and spiritual training that has always been in, and has ever accompanied, the study of the book which in almost every civilized tongue, and in many an uncivilized, can be described as *the Book* with the certainty of having the description understood by all listeners.

He gives the following incident from foreign missions to illustrate the transforming power of Bible truth:

A year and a quarter ago I was passing on foot through the native kingdom of Uganda in Central Africa. Uganda is the most highly developed of the pure Negro states in

Africa. It is the state which has given the richest return for missionary labor. It now contains some half million of Christians, the direction of the government being in the hands of those Christians. I was interested to find that in their victorious fight against, in the first place, heathendom, and in the next place, Moslemism, the native Catholics and Protestants had taken as their symbol "the Book," sinking all minor differences among themselves, and coming together on the common ground of their common belief in "the Book" that was the most precious gift the white man had brought to them.

Mere reading of "the Book" is not sufficient:

I would rather not see a man study it at all than have him read it as a fetish on Sunday and disregard its teachings on all other days of the week.

Mr. Roosevelt closes his wonderful lecture with the declaration that true helpfulness can only come from following the example of Christ:

Our success in striving to help our fellow men and therefore to help ourselves, depends largely upon our success as we strive, with whatever shortcomings, with whatever failures, to lead our lives in accordance with the great ethical principles laid down in the life of Christ and in the New Testament writings which seek to expound and apply his teachings.

As shown in other places, Mr. Roosevelt began to memorize the Bible when he was three years of age and helped teach his own children to memorize in the same way. Mrs. Roosevelt told a friend that he carried the Bible so thoroughly in his mind that he could quote large sections of it.

Julian Ralph once asked Mr. Roosevelt, "What did you expect to be or dream of being when you were a boy?" And he replied, quoting Scripture:

I do not recollect that I dreamed at all or planned at all. I simply obeyed the injunction, "Whatever thy hand findeth to do, do with all thy might," and so I took up what came along as it came. Since then I have gone on Lincoln's motto, "Do the best; if not, then the best possible."

In his Pacific Theological Lectures, Mr. Roosevelt after quoting a sentence from Huxley giving a high estimate of the value of training children in Bible knowledge, pauses, and before continuing with Huxley's further statement says:

I am quoting not a professed Christian, but a scientific man whose scientific judgment is thus expressed as to the value of biblical training for the young.

In his Long Island lecture he severely condemns the practice in some homes of punishing children by compelling them to commit long passages of Scripture such as sections of Isaiah where he "learns it as a disagreeable task and in his mind that splendid and lofty poem and prophecy is forever afterward associated with an uncomfortable feeling of disgrace." Continuing, he says: "You can devise no surer method of making a child revolt against all the wonderful beauty and truth of Holy Writ."

He also forewarns adults to be careful lest they give children false ideas about the Bible phrases. He illustrates it by the story of a little grandson of the Rev. Dr. Adams, who was very much afraid of

entering his grandfather's church when it was emptied of people. On questioning him they found, said Mr. Roosevelt, that he had heard his grandfather repeat the text, "The zeal of thy house hath eaten me up," and he was sure that "zeal" was some kind of a man-eating beast that dwelt in churches and would catch him if unprotected.

He took time to tell his own children Bible stories and encouraged them to use their own imagination after they understood the facts, for he declares: "I do not think that it is ordinarily necessary to explain the simple and beautiful stories of the Bible; children understand readily the lessons taught therein."

In a letter to Miss Carow he related an incident when he had told the children the story of Joseph. They immediately recognized that it was both foolish and contrary to the instruction they had received for Joseph to irritate his brothers by telling his egotistic dreams. They had been reading the adventures of the Gollywogs, and Kermit, drawing an analogy, commented about Joseph, "Well, I guess he was simple, like Jane in the Gollywogs," and Ethel nodded gravely in confirmation.

Nothing will uncover the meaning of a section of Scripture so certainly as an effort to teach it to others. Mr. Roosevelt doubtless found that out and so he writes Ethel:

I am really pleased that you are going to teach Sunday school. I think I told you that I taught it for seven years, most of the time in a mission class, my pupils being of a kind which furnished me plenty of vigorous excitement.

"Bill" Sewall told me that when Mr. Roosevelt was a young lad he was an earnest Bible student, and said:

When Mr. Roosevelt was only eighteen and came to my Maine camp he would go off by himself on Sunday to an isolated point and take his Bible so that he could read it without anyone bothering him. Because of this custom of Mr. Roosevelt, his fellow campers afterward called that spot "Bible Point." He had a Bible on the ranch in the early days and read it regularly. He was an extensive reader of the Bible. I guess he found it, as I did, a source of real common sense. He would quote it frequently in conversation and always to fit the case in point. He read the Bible to find the right way and then how to do it. Some folks read it to find an easier way into heaven—"to climb up some other way." He always carried a Bible or Testament with him in the early days. While on the ranch he had a Bible and frequently carried it with him and read it regularly.

Both Mr. Leary and Mr. O'Laughlin recall hearing Mr. Roosevelt heartily commend the Gideons for putting the Bible in the hotels, and Mr. Leary saw him pick up one in his room, thus placed, and read it with close interest. Mr. McGrath said, "Mr. Roosevelt frequently declared that the Bible was more interesting than any book of fiction ever written, and he appeared to enjoy reading it as well."

Wade Ellis, whom President Roosevelt selected to break up the greedy "Trusts," told the writer:

One day I mentioned "Naaman" in one of our conferences. Mr. Roosevelt immediately said, "Oh, he was the man who went to Israel to get help from their religion and a servant tried afterward to capitalize Naaman's gratitude to collect

graft." He was the only man there who recognized Naaman. I had specialized for years in Bible study but could never make a reference he did not understand.

In answering a request as to what books a statesman should read, he once said: "Poetry and novels, but not these alone. If he cannot enjoy the *Hebrew prophets* and the Greek dramatists, he should be sorry."

Dr. Lambert, describing the root and depth of Mr. Roosevelt's interest in the Bible, said to me:

Mr. Roosevelt read the Old Testament as real history. He saw and felt the battles as genuine contests and recognized the fact that righteousness forearmed the successful. The plagues described were not fictional, for numerous similar ones have occurred in history. He always found intense personal interest in the Bible because he was looking for some direction or truth to employ. Things other men would pass by he would see. He was greatly attracted by a study of the prophets in late years because he felt it his call to arouse his own nation to take up her duties in the war and along other righteous lines. He was burdened with his "message" even as were the prophets of old.

Mr. Roosevelt based his "preparedness" appeal on Ezekiel thirty-three. He felt it to be his duty to cry out against the nation's sloth and selfishness if he avoided the guilt of a prophet who sees danger but will not speak the warning. "But if the watchman see the sword come and blow not the trumpet, . . . his blood will I require at the watchman's hands" (Ezek. 33. 6). In speaking of his contest with dishonest politicians in his *Autobiography*, he refers to the fact that the "creed of mere materialism"

prevalent in American politics and business for thirty years after the Civil War led many to do things for which they "deserve blame and condemnation"—though done in accord with "prevailing political and commercial morality." But if they sincerely change, he declares, and strive for better things, they should be encouraged. He continues:

So long as they work for evil, smite them with the sword of the Lord and of Gideon! When they change and show their faith by their works, remember the words of Ezekiel: "If the wicked will turn from all the sins he has committed, . . . he shall not die."

Mr. Thayer vividly describes the scene at the Chicago Convention when Mr. Roosevelt was defeated for the nomination. His supporters gathered in the Auditorium and gave vent to their bitter disappointment and their steadfast loyalty to him. Mr. Roosevelt came into the meeting and poured himself out in a "torrential speech" which would arouse their passions instead of appeal to their minds, says Mr. Thayer, and continues, "But it fitly symbolized the situation. He, the dauntless leader, stood there, the soul of sincerity and courage, impressing upon them all that they were engaged in a most solemn cause." Then he ended the challenge with the words, "We stand at Armageddon and we battle for the Lord." This Scripture reference is found in Revelation, and pictures the forces of righteousness standing against the forces of evil. It carried as could no other Bible phrase the exact situation as Mr. Roosevelt sensed and described it.

The teachings of the New Testament are forebodings in Micah's verse: "What more with the Lord require of thee than to do justice, and to love mercy, and to walk humbly with thy God."

Do justice, and therefore fight valiantly against the armies of Germany and Turkey, foremost nations in this crisis stand for the rights of Mexico and Belgium in this crisis.

Love mercy; treat prisoners well; succor the weak; treat every woman as if she were your sister; care for the little children, and be tender with the old and fatherless.
Walk humbly; you will do so if you shoo the selfish and teachings of the narrow.

May the God of justice and Mercy have you in His keeping.

Theodore Roosevelt

June 5th 1917

THE INSCRIPTION PREPARED BY MR. ROOSEVELT FOR THE NEW TESTAMENT GIVEN TO SOLDIERS GOING OVER SEAS

It put the audience into an atmosphere above materialism and prepared them as warriors in their contest to sing, "Onward, Christian Soldiers."

Mr. Thompson said to me:

Mr. Roosevelt was afraid to use the Scriptures in the Old Party days, lest the leaders misunderstand and suspect him of hypocrisy, but when the spirituality of men was brought to the surface by the sacrifices and moral issues of the Progressive contest, then the long-treasured Scripture came to the surface and caught a return feeling from the other spiritually minded men.

As before shown, Mr. Roosevelt was constantly repeating Micah 6. 8 as containing his creed. The New York Bible Society asked Mr. Roosevelt to write a message to be put into the copies of the New Testament which were presented to the soldier boys going to the front. For this purpose he selected his favorite Scripture and applied it as follows:

The teachings of the New Testament are foreshadowed in Micah's verse: "What more doth the Lord require of thee than to do justice, and to love mercy, and to walk humbly with thy God."

Do justice; and therefore fight valiantly against the armies of Germany and Turkey, for these nations in this crisis stand for the reign of Moloch and Beelzebub on this earth.

Love mercy; treat prisoners well; succor the wounded; treat every woman as if she was your sister; care for the little children, and be tender with the old and helpless.

Walk humbly; you will do so if you study the life and teachings of the Saviour.

May the God of Justice and Mercy have you in His keeping.

THEODORE ROOSEVELT.

June 5, 1917.

Such an interpretation of this scripture could only be possible to one who had the spirit of Him who lives in the Book and uncovers its truth to his disciples.

He told Tammany when he ran for Governor that if elected he would run the State on the Ten Commandments. He styles the Bible in one of his California lectures "as the book which has been for centuries the great guide to righteousness and clean living."

Mr. James Morgan, one of his biographers, wrote me: "I do not know of any other public man who has made so much use of the Bible texts and examples. He evidenced a wide acquaintance with it."

The needs of the poor and neglected always moved him deeply. His own ancestors came over as emigrants, and the steamer decks crowded with these lonely people would appeal much to him. The Rev. E. Robb Zaring, D.D., the editor of the *Northwestern Christian Advocate*, gave me the following incident:

When Dr. Len F. Broughton, a noted Baptist minister, returned from England, he asked the purser of the ship if he could not hold a service for the steerage passengers. The purser hesitated but finally agreed. After it was over, Dr. Broughton called on the purser, and the latter, after declaring he had been seventeen years a purser on the seas, said that this was only the second time he had granted a request for a service in the steerage. He said: "The other time it was not a minister but a layman who made the request." When the appointed time came the layman took his own Bible, read several passages from Holy Writ, prayed in three languages, and then spoke to them of America and gave them some seasonable advice, as to their future

careers in this country. Who was the layman? He had once been President of the United States—Theodore Roosevelt.

The Great Teacher said, "Man shall not live by bread alone, but by every word of God." That assertion has been too much muddled by mysticism. It is literally true. Man has a spiritual nature and he needs to keep it cultivated and alert if he enjoys a full life. He can only keep his sense of God's nearness very real and his own mission clear as he does his daily tasks when he worships in a genuine way. The Bible will help him to do that by delineating a God of love and understanding—by outlining ideals, by bringing to him dependable reassurances, exhortations, and promises and always in due season. The Bible is fine literature, but it is something more, and it will demonstrate that something more "to everyone who reads it with a teachable and honest heart." It does indeed contain the "bread of life."

CHAPTER XVI

DID HE JOIN THE CHURCH?

"Every man who is a Christian at all should join some church organization."—*Theodore Roosevelt*.

And the Lord added to the church daily such as should be saved.—*Acts 2. 47.*

RELIGION was as natural to Mr. Roosevelt as breathing. It blended with his whole life as color does with the rose. He did not need to constantly proclaim its presence any more than he did his sturdy health. And yet he recognized that it made requirements as certain as did his alert brain.

He exhibited the presence of religion in his life in deed and declaration as he did his thought in spoken and written word. But he also just as certainly gave religion credit for early inspiration and direction as he did Harvard for helping him prepare for his lifework. When necessary and opportune Mr. Roosevelt would as naturally announce himself to be a Christian as he would that he was a loyal American. He was not satisfied merely to give evidence that he was an American by a consistent life, but he frequently and publicly proclaimed it. But even that was not sufficient; he further affirmed it by joining organizations known to stand for pure Amer-

icanism and then added a share of his talents to make those organizations successful in spreading American doctrines. Could he be less consistent with his religion? No, and therefore he announced himself a Christian by joining the church as the institution standing for the Christian religion and organized to spread it in all the world. He did not wait for an opportune time, but facing it as a duty he acted.

The writer visited the Rev. Dr. J. M. Ludlow, a retired minister living at East Orange, New Jersey, and he told the story of receiving Mr. Roosevelt into church membership:

Theodore came to see me quite frequently as a boy. He was delicate-looking but very plucky and full of grit. The traits shown in his manhood were evident as a boy. He stuttered some when talking. When about sixteen years of age he came into my study looking a little more serious than usual and said that he wanted to talk with me about a personal matter. He proceeded: "You know how carefully I have been instructed in the Bible and in Christian doctrine in my home by my father and devout aunt and mother. I believe in God and my Saviour and in the teachings of the Bible as you preach them and as taught in my home. When a man believes a thing is it not his duty to say so? If I joined the church, wouldn't that be the best way to say to the world that I believed in God?" He was always like that—to see his duty was to do it. He then asked me if he would be allowed to join the church. I told him he would be very welcome. My "Board" elected him to membership on my approval, and a few days afterward I received him into Saint Nicholas Dutch Reformed Church, of which I was then pastor.

It will be seen that he wanted to announce his faith in God to the world and he decided that the

only fair and full way to do that was to join the church. His name was never removed from the records of that church, located on Fifth Avenue at Forty-eighth Street.

He gladly aligned himself with church people when he said to Dr. Iglehart, who had appealed to him on a moral issue:

You know full well that on moral questions the church people and I are in perfect agreement. Why? I am one of the church people myself, and stand, work and fight for the things which they represent. Our personal friendship is the outgrowth of our mutual support of the things for which the church stands (Iglehart, p. 139).

William Allen White wrote me: "I have heard him express a high value upon the churches of our country." Theodore Jr. explained to me:

My father had great respect for and confidence in the church. He was, however, little interested in mere dogma, but earnestly lent advocacy when the church had an ethical point at issue.

The New York Sun quoted Mr. Roosevelt on his return from South America as expressing his conviction that Roman Catholic workers and churches should be increased there:

A very short experience of communities where there is no church ought to convince the most heterodox of the absolute need of a church. I earnestly wish that there could be such an increase in the personnel and equipment of the Catholic Church in South America as to permit the establishment of one good and earnest priest in every village or little community in the far interior.

He also urged the advantage not only to the people but to the Roman Catholic Church itself of a multiplication of Protestant institutions. There ought to

be a marked extension and development of the native Protestant churches, such as I saw established here and there in Brazil, Uruguay, and Argentine, and of the Young Men's Christian Associations. . . . Not only is the establishment of such churches a good thing for the body politic as a whole, but a good thing for the Catholic Church itself; for their presence is a constant spur to activity and clean and honorable conduct and a constant reflection on sloth and moral laxity.

Discussing the effect of a church on a community, he admits that mere "religious formalism" has been an enemy to religion from the day of the Pharisees until the present day and then says:

Nevertheless, in this actual world a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

He affirms that it is *only* the exceptional family or individual who reaches high and full ethical development without the help of the church. But hear him as he writes in *The Ladies' Home Journal*:

It is perfectly true that occasional individuals or families may have nothing to do with the church or with religious practices and observances and yet maintain the highest standard of spirituality and of ethical obligation. But this does not affect the case in the world as it now is, any more than that exceptional men and women under exceptional conditions have disregarded the marriage tie without

moral harm to themselves interferes with the larger fact that such disregard, if at all common, means the complete moral disintegration of the body politic.

In the West he noticed that a pioneer section disintegrated if a church was not erected:

In the pioneer days of the West we found it an unfailing rule that after a community had existed for a certain length of time either a church was built or else the community began to go downhill.

When church membership and work has decreased in the older sections of the country they have gone backward:

In these old communities in the Eastern States which have gone backward it is noticeable that the retrogression has been both marked and accentuated by a rapid decline in church membership and work. . . . This has occurred not only in the "poor white" sections of the South, but in the small hamlets of the "abandoned farm" regions of New England and New York. As the people grow slack and dispirited they slip from all effective interest in church activities.

But when religious organizations are strengthened such communities revive:

The building up of a strong country church or Young Men's Christian Association in such a community often has an astonishing effect in putting such a virile life into them that their moral betterment stimulates a marked physical betterment in their homes and farms.

Mr. Hagedorn, the secretary of the Roosevelt Memorial Association and an extensive editor of Mr.



Brown Bros.

THE OYSTER BAY HOME (CHRIST) CHURCH.

1. The exterior among the trees.
2. The Interior—the Communion Altar.
3. The Fourth Seat from the rear—the 200th Anniversary bronze tablet.

Roosevelt's writings, wrote me: "Scattered through his speeches and his writings are frequent references to the absolute need of a vigorous religious life in every community."

Mr. Roosevelt gave evidence of his convictions in the review of a book written by Charles O. Gill and Gifford Pinchot on *The Country Church* in *The Outlook* for July 19, 1913. He quotes much from the illustrations in the book showing the beneficial effects of the church on a community. Here is his quotation from the book, which is describing a certain country section:

After the church was established the public property of the town, once a source of graft and demoralization, became a *public asset*. . . . In the decade and a half which has elapsed since the church began its work boys and girls of a new type have been brought up. The reputation of the village has been changed from bad to good, the public order has greatly improved, and the growth of the place as a summer resort has begun.

Then Mr. Roosevelt asserts that no community can prosper without the church:

Even men who are *not professedly religious* must, if they are frank, admit that no community permanently prospers, either morally or materially, unless the church is a real and vital element in its community life.

In urging the church to give attention to social needs he guards the request by admitting that this, however, will not be sufficient:

This does not mean that social life should be divorced from the religious life; Dr. Josiah Strong has pointed out

that to neglect the spiritual is an even greater blunder than to neglect the physical factor in life.

The Methodist General Conference of six hundred or seven hundred delegates journeyed from Baltimore, where it was in session, to participate in the laying of a cornerstone for its American University, and President Roosevelt in addressing them paid high tribute to the "energy" of the Methodist Church in the early days of the republic and its "spiritual" influence:

Methodism in America entered on its period of rapid growth just about the time of Washington's first Presidency. Its essential democracy, its fiery and restless energy of spirit, and the wide play that it gave to individual initiative, all tended to make it peculiarly congenial to a hardy and virile folk, democratic to the core, prizing individual independence above all earthly possessions, and engaged in the rough and stern work of conquering a continent.

He then pays high praise to the "circuit riders":

The whole country is under a debt of gratitude to the Methodist circuit-riders, the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier, who shared all the hardships in the life of the frontiersman, while at the same time ministering to that frontiersman's spiritual needs, and seeing that his pressing material cares and the hard and grinding poverty of his life did not wholly extinguish the divine fire within his soul (The Christian Advocate, January 16, 1919).

D. D. Thompson sent President Roosevelt his own *Life of John Wesley* and called his attention to the

relation which Methodism sustained to the labor problem in England and America. In replying he noted the fine social effect of the church on the locality:

The beautiful books have come. Mrs. Roosevelt appreciates them just as much as I do. I shall be particularly interested in what you say in Wesley's *Life* in reference to the labor problems and the churches. As you know, I have felt very strongly that we needed a well-nigh revolutionary change in our methods of church work among the laboring people, especially in the great cities. I can say with perfect truthfulness that wherever we have a thoroughly flourishing Methodist congregation, where the bulk of the members are artisans and mechanics, I regard the social and industrial outlook for that particular locality as good, just as I feel that a flourishing Young Men's Christian Association movement in connection with a particular railroad opens vistas of hopefulness for that railroad.

He would, in no circumstances, limit this statement of fact to any one denomination, but merely used this occasion to pay a general tribute to the churches, for in another place he similarly praises the Presbyterian Church.

At another time the President wrote Dr. Thompson that Americans were unusually interested in the life of Wesley, since "the great church which Wesley founded" has reached its largest development here and its existence coincides with the existence of "our national life." Then he says:

The Methodist congregations played a peculiar part in the pioneer history of our country, and it would be hard to over-estimate what we owe to the early circuit-riders, no less than to their successors.

His appreciation of the church's influence in laying the foundation for an enduring liberty is evidenced very early in life by his reference to the contention of the independent churches in Cromwell's time. He was confident that when the local churches insisted on their intrinsic rights to decide about their own doctrines they became "forerunners in the movement that has culminated in our modern political and religious liberty."

Mr. Roosevelt's pastor at Oyster Bay described Mr. Roosevelt's rare consideration for the preacher to whom he listened every Sunday. He wrote in *The Churchman*:

There were friends who said in warning, "You will find him a hard man to preach to; he is so positive in his convictions." Would that preachers had always so kindly a critic as he—one who could follow what they say, commend utterances that were worth while, and suggest books to read if the views were divergent. This criticism, always in private, might take the form, "I liked that expression; may I use it?" or "While I did not agree with you, I enjoyed your presentation. But have you read such and such a book? It is very illuminating."¹

He followed the injunction of his favorite text (Micah 6. 8) and endeavored even in his worship to "walk humbly with God," for in Washington he attended a humble Dutch Reformed church on a side street and a small, unpretentious Episcopal church in Oyster Bay.

President Roosevelt's Washington pastor had an eight-year-old boy named John, and he and the boy

¹Reprinted from *The Churchman*.

were great friends. He insisted to the boy's mother—for the pastor's pew was just in front of him—"It's half my care in church to take care of Johnnie. I don't know what he would do if I did not look out for him." On his return from Oyster Bay Johnnie once asked the President about his boys: "I don't know," said Mr. Roosevelt, "how they are, for when I last saw them they were eating green apples."

Dr. Iglehart went down to Washington for a conference on Sunday. Secretary Loeb told him that the President would be found in church unless an ankle recently sprained and pretty "severe" would keep him at home. The President, however, appeared in due time, "throwing his arms and pushing and pulling his wounded leg with a perceptible limp at a rapid gait." Dr. Iglehart continues:

The ritual service, which was almost as elaborate as that of the Episcopal Church, was participated in scrupulously by the President, who stood, sat, and responded at the proper time. He joined heartily in the singing, which was led by a precentor and organist without a choir. He was the best listener I saw in the house. The weather was intensely hot, the mercury at ninety-five, and he kept a large palm-leaf fan in his right hand going to the limit of its capacity every minute of the service.

The pastor being absent on this particular Sunday the secretary of the Missionary Society preached a helpful but not brilliant sermon, Dr. Iglehart tells us, and:

I walked away with him and commenced to tell him something when he halted me and said, "Let me say something first and then you can go on with your story." He said, "The

services this morning were enjoyable. The sermon was good and I agreed with him in the points he made that the home is the chief foundation stone of the republic and the hope of the church. . . . After a week on perplexing problems and in heated contests, it does so rest my soul to come into the house of the Lord and worship and to sing and mean it, the hymn, 'Holy, Holy, Holy, Lord God Almighty,' and to know that he is my Father, and takes me into his life and plans. I am sure I get a wisdom not my own and a superhuman strength in fighting the moral evils I am called on to confront."

Mr. Roosevelt always partook of the sacred symbols of bread and wine in the communion service. When he wrote *The Great Adventure*, which title refers to death, he recorded his church habits as including this observance:

When I was Governor of New York I was a member of the same Dutch Reformed Church to which two and a half centuries earlier Governor Peter Stuyvesant had belonged; and we sat at communion at a long table in the aisle just as he and his associates had done (*The Great Adventure*, p. 48).

The Oyster Bay rector gives us a very impressive vision of Quentin kneeling at the communion table just before his departure to France. The news of Quentin's death reached his home on Saturday. At eight o'clock on Sunday a service was held for the sole purpose of administering the sacred elements. And though Mr. Roosevelt did not often attend this special service, on the Sunday following his great sorrow he came to the eight o'clock service to seek comfort from fellowship with the Man of Sorrows. The rector describes the scene in *The Churchman*:

One recalls that Sunday morning before Quentin sailed, how he came to church for his last communion. We felt it would be the last. We talked otherwise. Then came the letter from abroad in which was written, "I have just been to service in Notre Dame Cathedral. It was fine. But I would rather have been in Christ Church." And then came the cable message, and early next morning, when so many would have stayed away, the parents drew near to the same altar rail. There were no dry eyes, and the words could scarcely be spoken, but their force was there: "Preserve thy body and soul unto everlasting life." This time also it was a last communion, but we did not know it.¹

It was the last time Mr. Roosevelt partook of the sacred elements before his death.

He did not attend church listlessly but entered into the service heartily and listened to the sermon closely. He literally worshiped "in spirit and in truth." As Mr. McLaughlin said to me: "He would use his wonderful power of concentration even in a church and so drive everything else but worship out of his mind."

The Rev. Dr. Ludlow related an incident to me which illustrated his religious concentration:

As a boy he paid the closest attention during the whole worship period. He so completely appropriated the service that in a book which I wrote and dedicated to him I inscribed the words: "To the boy in the pew who always worked out what he heard."

He respected the position of the "pastor" and gave him due recognition, as shown by Dr. Iglehart, who wrote:

¹Reprinted from *The Churchman*.

When General Baden-Powell was in this country in the interest of the Boy Scout movement, there was an informal luncheon at Sagamore Hill, at which the General and some men prominent in the movement were present. The rector, was invited to meet them. He was introduced as "my pastor" (Iglehart, p. 287).

He rarely had an important conference in Washington without having the ministry represented. He had high appreciation for the pastor's character.

In depicting the benefits of church attendance, he says :

Unless he is very unfortunate he will hear a sermon by a good man, who with his good wife is engaged all the week long in a series of wearing and humdrum tasks for making hard lives a little easier; and both this man and his wife are in the vast majority of cases showing much self-denial and doing much for humble folks of whom few others think, and keeping up a brave show on narrow means (Ladies' Home Journal, October, 1917).

Mr. Leary informed me that Mr. Roosevelt greatly deplored the small salaries paid clergymen :

Several times in my hearing he severely criticized the church for paying ministers such small salaries. He insisted that it was an economic problem and that elemental justice required better consideration for them. He had a great many preacher friends. He always had contempt for the fashionable, easy-going type who appealed largely to neurotic women. He thought that such types were usually overpaid while those who did the real work were underpaid.

In his review of "The Country Church" already referred to, in discussing the failure of churches because of poorly equipped ministers, he says: "You

cannot expect good men in the ministry until the ministry offers a reasonable living for the minister and his family."

In the midst of his campaigning for Judge Hughes the writer and two minister friends were driving in the vicinity of Oyster Bay and we decided to pay our respects to Mr. Roosevelt, with a call. His secretary greeted us at the door to say:

The Colonel is very sorry that he cannot see you but he is in the midst of dictating a campaign speech to be released to the newspapers. It must go in to New York on an early mail. He feels sure you will understand.

We accepted the situation and, starting to leave, said: "Please tell the Colonel that three ministers came to pay their respects and wish him well." He overheard the word "ministers" and bounded out of his office and with characteristic greeting explained: "I did not know that my callers were clergymen. I could not allow a minister to leave my doorstep without seeing him for at least a moment." Then he explained the unusual task on him at that moment and talked politics rapidly for a brief period and left us so graciously that we went back to our work with a higher vision of our calling.

When the war was on he was flooded with invitations to speak. He was not in sturdy health; he was writing constantly and interviewing scores. The above-mentioned trio of ministers called at his city office and invited him to address a large group of city pastors. This appealed to him, for he said:

I want to speak to these clergymen, for they will pass

the message on to others and spread the fire, as can no other group of men. I have just refused to speak at a layman's banquet for a Presbyterian minister friend of twenty-five years' standing. If he will accept the situation and not feel that I have slighted him, I will do it. You must, however, first get his consent.

We did so, and though the clergyman agreed he yet wrote Mr. Roosevelt a complaining letter, which caused him to immediately withdraw his acceptance of our invitation. He would not grieve his old-time minister friend. Later when this minister better understood the situation he heartily withdrew his complaint and Mr. Roosevelt sidetracked other engagements and gave a confidential but very remarkable address to five hundred city pastors. Few of them will ever forget the esteem and confidence exhibited in it, both by word and bearing.

In his *Autobiography* he expresses high praise for the chaplain of the Rough Rider Regiment, who he insisted was an ideal man for the position, for he never "spared himself" as he visited the "sick and wounded" and cheered everyone with his ministrations.

At another time while making an address he pointed to the chaplain and insisted that he was among the finest citizens of the land, for "he is a Methodist preacher of the old circuit rider stock," sturdy and courageous. He further explained that the chaplain was in the war since "his people had been in all our wars before him," and he had therefore gone in as a natural consequence.

He then describes the chaplain's courage as he sits

in the "bomb proof" with shrapnel bursting over his head, calmly breaking coffee beans for his cup of coffee with the butt of his revolver.

In speaking at an anniversary meeting of the American Tract Society, which was scattering religious truth in printed form everywhere, he said: "One of the best things done by this society, and by kindred religious and benevolent societies, is supplying in our American life of to-day the proper ideals." Continuing, he said that such service could not be bought with money:

This is the spirit that lies behind this society, and all kindred societies; and we owe to this society all the help we can afford to give, for it is itself giving to our people a service beyond price, a service of love, a service which no money could buy.

He welcomed the day when the various denominations would work together more closely, and rejoiced that they were learning "that they can best serve their God by *serving their fellow men*, and best serve their fellow men, *not by wrangling among themselves*, but by a generous rivalry in working for righteousness and against evil."

The church to him did not consist of building, preacher, or choir. It was, rather, a place of worship. He did not go to hear a great preacher or a noted choir or see a cathedral structure. Most of his worship was observed in humble buildings with ordinary music and preaching. He did not excuse the faults of church members, neither did he expect them to be perfect, but he worked through the organiza-

tion called the church to improve them, receive help, and widen the influence of religion. He did not forget the "assembling" together in common worship to aid each other to obtain happiness and scatter helpfulness. He was therefore loyal to its services, its aims, and its claims. To him religion and its organized form, the church, was never secondary, but always primary.

CHAPTER XVII

CHURCH ATTENDANCE AND WORK

"I advocate a man's joining in church work for the sake of showing his faith by his works."—*Theodore Roosevelt*.

Let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together.—*Heb. 10. 24, 25.*

MR. ROOSEVELT always acted in line with his belief. When he decided that the Republican party was the one most nearly correct, he publicly affiliated with it and identified himself actively with a local party club. Friends ridiculed the poor caliber of its membership. He ignored this criticism and started to improve the members by interesting them in better government. He continued to render his public service through a party organization. He admitted its weakness and faults, but instead of using this to excuse inactivity he exerted himself to make it better.

He joined the church in the same practical way. He believed in what the church stood for, and since he believed also in organization he identified himself with a visible body of believers. He did not require perfection in membership, nor was he willing to be a religious "mugwump." He did not stay out because there were so many hypocrites in the church; that would have kept him out of the Republican party.

He also went to work, for very early he taught a Sunday-school class and continued until he graduated from college. Mr. Washburne, his classmate, wrote me: "I remember that he taught a Sunday-school class when he was in college, which was quite an unusual occupation for a college student." And he encountered some unpleasant experiences in his church work, but acted toward those experiences even as he did in his political clubs. He was teaching in Old Christ Church, where General and Mrs. Washington had attended in 1775, when suddenly he was asked to resign by the new rector. A classmate tells us:

The news spread about college like flames through a building. We learned Roosevelt was removed because he was not a confirmed member of the Episcopal Church. Everybody lauded Roosevelt. One Professor actually withdrew from the congregation. But Roosevelt did not take the occurrence to heart.¹

Another "story" already related attributed his expulsion from the Sunday school to the fact that he rewarded a boy for using his fists in a righteous cause. However that may be, he immediately found another Sunday school and continued teaching. He did not get offended because of mistreatment nor break with the church because it was not perfect.

If he had not joined a conservative denomination which used laymen very little, he might have been much more active. He once said that if he had been a Methodist he would have sought for a local

¹*Theodore Roosevelt as an Undergraduate*, p. 20.



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TWO CHURCH DOORS

The two doors Mr. Roosevelt faithfully entered.

Above—The Oyster Bay Church Door.
Below—The Washington Church Door.

preacher's license which is given to laymen. He never criticized the church as a whole or individually, though once in urging the Lutheran Church to give up German and use English exclusively, he did say: "Had the Dutch Reformed church to which I have the honor to belong, changed to English earlier, it would in all probability be one of the leading churches in New York."

A great many people join the church, especially Protestants, and straightway forget it. They attend seldom and give scant support. Very few engage actively in church work; vast numbers are satisfied if their names are on old records in the childhood home instead of glorying in being militant members. They are like American citizens who pay no taxes, neglect voting, and take no part in public matters. Mr. Roosevelt as severely arraigns the man who neglects the church in this way as he did the non-voting and careless citizen.

No clergyman could put the whole case of the church more strongly than he did in an article in *The Ladies' Home Journal* for October, 1917, under the subject, "Shall We Do Away With the Church?" Mrs. Robinson told the writer that in her judgment this was "the most splendid thing" her brother ever wrote.

When writing at that time of aiding the faithful pastor and his wife he urges regular church attendance, saying:

He can't help them [the pastor and his wife] unless he is a reasonably regular church attendant. Otherwise he is an outsider and is felt to be such both by the people in and out

of the church and hence his activities in the church are only those an outsider can play.

Kermit informed me that when "we were on the 'African' trip, father usually found a mission or some kind of a church to attend every Sunday." Mr. Hagedorn, who worked closely with him during the days preceding his death, remarked that "He seldom, if ever, failed to attend church if he was in physical condition to attend and was within reach of any Christian church." Mr. Loeb told me: "He had the churchgoing habit and enjoyed it. He felt that the American father should attend regularly."

Mr. Leary said that Mr. Roosevelt was greatly pleased when he told him one Sunday that the newspaper "boys" were surprised to see him break his custom and fail to attend on a particular Sunday when he happened to be ill.

President Nicholas Murray Butler told me that he spent many Sundays with Mr. Roosevelt, both in Albany and at the White House, and that he never failed to go to church. "He would," continued Dr. Butler, "avoid the larger and more fashionable churches and seek the small church with an earnest body of worshipers. He was invariably in place when the service opened. He didn't have a good singing voice, but he joined in nevertheless. He listened closely to the sermon and had something to say about it on the way home. On our Sunday walks he usually talked of character, a Christian's duties, and the value of church attendance and work."

W. Emlen Roosevelt expressed the opinion that

Mr. Roosevelt "thought that the church was an organization vital to the welfare of all the people and supported it as such."

"Mr. Roosevelt recognized that his career and position made him a marked man," said Mr. McGrath, "and he was eager to show by his example his belief that churchgoing was a requisite habit for the development of the best type of citizenship."

When he was in the Spanish War he encouraged his men to attend religious services. Rabbi Krauskoff, of Temple Keneseth Israel, Philadelphia, relates a visit he made to the general camp which was under the command of General Joseph Wheeler when the General suggested that he hold a service for the Jews. The Rabbi says that he

gladly accepted his offer, and he delegated an orderly to summon the Jewish boys from the different posts. Presently they began to appear, singly or in groups of two or three from all directions. Those under Roosevelt's charge, however, came in a body, headed by the Colonel himself. His coming was intended to be as much of a compliment to the boys as to myself.

In his *Letters to His Children* are many references to his habit of church attendance. He writes Kermit of his fondness for John Hay and tells him that he stopped to see him every Sunday on "my way home from church."

He writes to Miss Emily Carow of one Sunday when all the inhabitants of three Roosevelt houses went to a Sunday service on the "great battleship Kearsarge."

Oyster Bay is only thirty miles from New York but Mr. Roosevelt never came to the city to hear gifted preachers and famous choirs. For thirty years he attended the frame Episcopal church (Christ) in the village and sat in a pew having a straight board back, made by the constructing carpenters. The building seats three hundred and forty-four people and has thirteen rows of seats (evidently no superstition bothered them) and the Roosevelt family was assigned the tenth from the front or the fourth from the back. It was near the door through which Mr. Roosevelt always entered quietly. He usually walked the two and a half miles from his home and so was not sleepy when he entered. If visitors cared to accompany him, they came along—if not, he excused himself and came without them. The rector assured me that he was very rarely absent. The building is very simple in form and inexpensive in construction. Only the altar nave has a modern decoration, which was put on for the wedding of Mrs. Derby. There is a beautiful picture of Christ blessing the people over the altar. The old school teacher who trained the Roosevelt children underwent a dangerous operation and was told to call up a cheering memory before going under the opiate. She related afterward that she revisioned this Christ-picture and that her last remembrance pictured him leaving the window frame and coming to and touching her until all fear fled. The altar is far up in the nave and here only twelve could kneel at a time to receive the communion. The beautiful altar

cloth is a memorial to Lucy Margaret Roosevelt, the daughter of W. Emlen Roosevelt (Theodore's cousin), who accompanied the Roosevelts on the South American trip, where she contracted typhoid fever, from which she died. There is a beautiful marble baptismal font at the left of the altar, beside which Mr. Roosevelt stood several times when acting as godfather at the baptism of infants. This church, like Grace Reformed Church in Washington, which Mr. Roosevelt attended, has kneeling stools, which he regularly used.

The present church building was erected in 1878 but the organization dates back to 1706. In 1906 the two hundredth anniversary was celebrated and President Roosevelt participated, as is shown on the tablet pictured on another page. It is the only place where his name appears in the church building.

Four hundred members are enrolled on the church records. Nearly one fourth of them were in "service" during the Great War, for ninety-seven names are recorded on the Honor Roll. There are nine Roosevelts on the roll. The pastor's son and daughter are included. Mrs. Roosevelt and her daughter Ethel (Mrs. Derby) are active members of the Saint Hilda Society, the one woman's society, which does all the home and foreign missionary work—for women—in the church. This society attended the funeral in a body and were the only residents of Oyster Bay who witnessed the wedding of Dr. and Mrs. Derby. It held no receptions for two years after Mr. Roosevelt's death, when Mrs. Roosevelt revived the custom by inviting them to her house.

The godly rector is Rev. G. E. Talmage, who accepted the position eleven years ago. He was originally a clergyman in the Dutch Reformed Church, the denomination to which Mr. Roosevelt actually belonged. He is sanely spiritual, friendly, natural, and very human. He does not stress denominational differences but in a pamphlet issued by the church the words are given: "Our faith is that of the universal church." He is a sturdy ethical preacher, applying the Bible in a practical way to current problems. He is a house-visiting pastor. He thought it not unusual when he visited Mr. Roosevelt at the hospital to pray with him, for he treated him "as any other parishioner." He has an Italian assistant, to serve that race now moving into Oyster Bay.

Dr. Talmage conducted the funeral service in this humble church, which was crowded with five hundred of America's most noted men. Ex-President Taft, Vice-President Marshall, Speaker Champ Clark, the Hon. Charles E. Hughes, Ambassador Jusserand, and scores more like them were there. There was no music. The hymn, "How Firm a Foundation" was read. The whole service consisted of ritual. Not an address was made. It did not consume thirteen minutes. And yet there was not a dry eye in this assemblage of great men. He was buried in Young's Memorial Cemetery, in which, though it is over seventy-five years old, there are not over two hundred graves. The picture on another page will show the simplicity of the gravestone. Hundreds visit the spot every week and go away wondering at the Christlike simplicity shown everywhere.

While Theodore Roosevelt was Vice-President and President he attended the little Grace Reformed church located between Rhode Island Avenue and P Street on 15th Street N. W. His own distinct denomination was the Dutch Reformed, but it is closely related to the "Reformed Church in the United States," which has one third of a million members. When he first went to Washington, they were worshiping in a little frame chapel on the rear of the lot and seating less than two hundred people. The present structure will take care of about four hundred. When he attended they had three hundred members.

It is very churchly and much ritual is employed. Six beautiful stained glass windows in order depict incidents in the life of Jesus as follows: The Wise Men, The Child in the Temple, Jesus in the Home of Mary and Martha, The Good Shepherd, Jesus Crowned with Thorns, and the Resurrection.

It is interesting to note that the last named is the largest window and was placed there by George F. Baer, who was one of Mr. Roosevelt's stiffest opponents in the anthracite coal strike. Mr. Baer was a member of the Second Reformed Church in Reading, Pennsylvania.

The present pastor, the Rev. Henry Ranck, D.D., emphasized the fact that his denomination traced its origin back to Zwingli, who differed from Luther in that he emphasized the necessity of Christians entering into political matters and having a part in the government of the state, while Luther either discouraged it or neglected to enforce it. A very strong

decorative feature of the front of the church shows the head of a knight and a burgher. This the pastor explained was to emphasize the fact that a Christian should enter into state affairs energetically and dominantly. That fact doubtless appealed to Mr. Roosevelt.

Over the two side entrance doors there is a striking stone cut reproduction of lilies among thorns, which also emphasized the necessity of righteousness combating evil. Near the top of the front of the building is another symbol depicting the cross as supporting the world, to emphasize the necessity of sacrifice if men are to be strong and helpful. Soldiers and helmets also mark the stone adornments to enforce the need of battling for righteousness.

It was my privilege to talk with the present pastor and then to have a delightful interview with the widow of the man who was pastor during the time Theodore Roosevelt attended there, that is, eight years. After consulting with them and with others, the following facts have been woven together, and while traceable to no one person, they are authentic:

The Rev. John M. Schick was a graduate of Mercersburg College and Theological Seminary. This school also gave him his degree of D.D. He called upon Mr. Roosevelt on Saturday of the week he arrived in Washington as Vice-President. The following Sunday he appeared at the church with his whole family and never missed a service after that while in the city. Dr. Schick was not a brilliant preacher but was blunt, straightforward, and always hit the nail on the head. He was not afraid of anybody, delivered

the truth as he saw it, and always related it closely to the Bible. He was an earnest student of the Scriptures and gave many exegetical sermons. He had a skeleton of his sermon before him and repeated frequently for the sake of emphasis.

He was self-possessed, clear-eyed, not given to flattery, sincere in his friendships, high idealed, and bore himself like an old-time prophet. He was conservative in theology, but progressive in his views of political righteousness. He held the old-fashioned notions of God, the Bible, and the church. He became a real friend of Mr. Roosevelt.

Dr. and Mrs. Schick often attended social functions as the guests of Mrs. Roosevelt. They were among the very few outside guests who attended the Longworth wedding. The pastor's boy, John, and Mr. Roosevelt's Archibald were schoolmates, and so John was often present at the children's parties.

Mr. Roosevelt came late one morning to a service. Two or three told me that he was much flustered by this fact. He assured the deacon, Mr. Thomas, that he would never be late again. He never was. As regular as the clock struck, two minutes before the services began he was in his place. The officials of the church assigned to him the third pew from the front. The pastor's family sat in front of him, while one of the officers of the church sat behind him. Just across the aisle sat Commodore Shock, an old-fashioned Methodist who lived in the neighborhood and enjoyed Dr. Schick's preaching. The President often spoke to him. It was the custom in the church for one to bow the head on the front of the pew when

coming into the service. There were kneeling benches which were used through the ritualistic prayers by the whole congregation. When Mr. Roosevelt arrived he would always greet members of the pastor's family and visit with them until the church service began.

One day Mrs. Schick told John, then seven years old, that he must not turn around and shake hands with the President, as it drew too much public attention to him. Next Sunday John slipped his hand around the end of the seat without turning around. The President immediately grabbed it and assured the family that he wanted the boy always to speak to him. The church was carefully guarded. Three secret service men always accompanied him. Mr. Roosevelt regularly walked to church, a distance of about two miles, and back again. Mrs. Roosevelt was frequently with him. At times he brought guests. His sister, Mrs. Robinson, often accompanied him. One day a cripple boy stepped aside to let the President pass in ahead of him, but Mr. Roosevelt was not content with that arrangement and insisted that the "boy" pass into the church first.

He rarely missed a Sunday-morning service. If compelled to be absent, he would send a messenger from the White House before the hour of worship, to tell the pastor why it was necessary for him to be absent. At one time they had diphtheria in the White House and he sent a note explaining that while he was not near the cases, yet it might not be best for him to attend, especially when little John, the pastor's son, sat right in front of him.

Hot or cold weather did not affect him. One who attended the church regularly told me that one terrifically hot day he came in saturated with perspiration and accompanied by Mr. Garfield. He did not notice the heat but when the service began entered into it heartily.

Once as he started into the church a tourist undertook to take a picture. He usually consented to such arrangements, but he immediately raised his hand and said, "No pictures on Sunday." He dressed in a Prince Albert coat. He gave the closest attention to the sermon by the pastor. He sang every hymn heartily. The church was too poor to employ a quartette. They had no music except the congregational singing. The pastor's son was the precentor. Those who sat around him testified that they could hear his voice in the hymns, ringing loud and clear, and usually singing from memory. He regularly entered into the communion service. It was customary for the members to come to the front and stand around the altar railing until they had received the bread and wine which commemorated the sacrificial death of the Saviour. He always went to the first table and stood by the side of the pastor's family. He then returned to his seat and remained there until everyone had taken communion and the audience was dismissed. (See cut facing page 329.)

When the regular Sunday service was over and the benediction had been pronounced, the people stood in their place. Dr. Schick walked down to the pew where stood Mr. Roosevelt, shook hands with him, took him by the arm and chatted with him as

together they walked out of the auditorium. When Mr. Roosevelt had departed then the rest of the audience filed out.

The seats in the church were always reserved for the members. Countless numbers of people wanted to attend but could not be admitted. He therefore worshiped with the real people, none of them wealthy and all of them among the so-called common people.

He had a constant and warm interest in the affairs of the church. He encouraged the building of the new church, he laid the corner stone, handling the trowel to do it while President. He presented two beautiful bishop's chairs which are still in their place in the pulpit. He made appointments during his busy day at the White House to discuss church matters with the pastor. He sent flowers to adorn the pulpit every Saturday from the White House greenhouses. He attended a reception soon after he became President at the church, to which only the members of the church were invited. Before leaving Washington as President, in the busiest part of his life, he attended another reception for the membership only and spent the evening conversing with the church folk and bidding them good-by.

He greatly loved John, the younger boy in the pastor's family. Learning that he was interested in engines, he constantly brought him books on the subject. Every Christmas he presented him a striking Christmas present. One Sunday just before Christmas he carried a package, nearly a yard long, all the way from the White House. At the close of the service he handed it to John and told him not to

open it until Christmas day. It contained a lot of tin soldiers. At another time he presented John, who still shows it, a cast of the left hand of Lincoln made by Volk from life. He told John that he himself had the right hand and he would be glad to give him the left hand.

Mr. Roosevelt endeavored to be thoroughly consistent. He issued a Thanksgiving proclamation in which he urged the people to assemble in their churches. Dr. Schick called the President's attention to the fact that he attended a family reunion and did not himself attend church. Mr. Roosevelt replied that it was the only time he could have his family together. But after that, recognizing his own neglect of the exhortation, he omitted the suggestion that the people assemble in their churches. The people looked upon Mr. Roosevelt not as President but as a fellow worshiper, a genuine disciple of Christ, who with them gathered strength and inspiration from the communion service, from the prayers, and from the public worship. He carried no pomp and expected no preferment, but came as a humble disciple of the lowly Nazarene.

"He walked three miles to church, wrote the Rev. George E. Talmage, in *The Churchman*:

During the gasless Sundays last fall [during the war], when many made the requirements an excuse for staying home, he set the example of loyalty by walking the three miles from Sagamore Hill to the village church and back home again. And this, by the way, was shortly after his return from a serious operation which affected his walking not a little.

He did not make a show of church attendance, or some carping critic might have declared that he was a hypocrite. It was as natural for him to attend as it was to retire to read a stimulating book or look for birds in the woods or row a boat in the crisp fall air. And he drew strength and wisdom from it just as certainly as from any other exercise.

William Allen White, in a personal letter to the writer, said:

When he was in Emporia in 1912, Roosevelt came on Sunday morning. He was tired after a long, hard campaign; weary and overstrained. He needed sleep, but he got up and went to church and it was then that we had the talk about God and religion. He went to a very small church, I think the smallest congregation we have, the Dutch Reformed church. He did not let it be announced to what church he was going, because he wanted to avoid a crowd and be undisturbed as far as possible. I went with him, and I remember this curious incident. He sang with his hands behind him, without the book, from memory, the entire hymn, "How Firm a Foundation Ye Saints of the Lord," and did not miss a word. I stood by him and was interested to see if at any time he would get to da-da-ing or la-la-ing, but no word escaped him. He was letter perfect. There were few people in the church and no reporters. The reporters had all gone over to one of the big churches which had extended an invitation to the Colonel to be present.

Another mark of his wise church attendance was that he always attended his own church if one existed where he was stopping. He did not look up an attractive "preacher" and a noted choir. It is well to love all the churches, but, like a good soldier, the

wise man will select one to serve in as his "company" where he can best train and fight.

"On his travels he always asked," said Mrs. Robinson to me, "if there was a Dutch Reformed church in town, and chose that for the purpose of public worship."

"He allowed no engagement to keep him from going to church," said Mr. Loeb. "While he felt at home in any church, he always went to a Dutch Reformed if one was within reach."

It is well to remember this choice of and loyalty to one church. The person who wanders from one church to another, without being attached to any particular church, deludes himself when he calls that practice an evidence of breadth; it is pure shallowness, and usually marks the spiritual slacker. He himself said to Dr. Iglehart:

When I first came to Washington I did not know there was any Dutch Reformed church here, and went with my wife to the Episcopal church. But on becoming Vice-President I learned that there was a little obscure red brick building of that denomination, and I immediately selected that as my church. The new building has since been erected. I take sentimental satisfaction in worshiping in the church of my fathers (p. 196).

He commended others for going to church. The Rev. D. D. Forsyth, D.D., secretary of the Board of Home Missions and at that time pastor of the Methodist church in Cheyenne, in a letter tells me of the President commending a soldier when he met him at church.

Theodore Roosevelt was in Cheyenne on the Sabbath day and worshiped in our church. While we were singing the last hymn he came down the aisle and shook hands with me as the preacher. He then went out of the church into the vestibule. You remember that Fort A. D. Russell is just outside of Cheyenne. We had in our church a 13th Artilleryman from the Fort who had been an usher in our church for a number of years. Theodore Roosevelt noticed the artilleryman ushering in the aisle near him. When in the vestibule he sent for the 13th Artilleryman and in shaking hands with him, made this statement, "I wish you to understand, sir, that I think you are at your post of duty and I certainly congratulate you upon having a part in the life of this church."

He saw the flimsiness of the excuses against church attendance and punctured the assertion that one could worship in the woods or at home. So he advises :

Therefore on Sunday go to church. Yes—I know all the excuses, I know that one can worship the Creator and dedicate oneself to good living in a grove of trees, or by a running brook, or in one's own house, just as well as in church. But I also know that as a matter of cold fact the average man does not thus worship or thus dedicate himself. If he stays away from church, he does not spend his time in good works or in lofty meditation. He looks over the colored supplement of the newspaper, he yawns, and he finally seeks relief from the mental vacuity of isolation by going where the combined mental vacuity of many partially relieves the mental vacuity of each particular individual. (Ladies' Home Journal, October, 1917, by permission).

Continuing, he declared that Sunday loafing demoralizes the home :

The household in which Sunday is treated merely as a

day for easy self-indulgence does not on that day offer an attractive spectacle, nor does it afford a healthy stimulus toward right living for the children. In such a household the master of the house generally rises late. . . . Having risen, he merely dawdles half-dressed, smokes and reads the Sunday papers, lounges around the place if nothing more attractive offers itself, and finally goes off to the club or other lounging place.

The mistress of the household stays . . . in bed too, with the Sunday paper, or with a cheap magazine or cheap novel; then also lounges around the house before fully dressing and finally visits or receives visits from some other women who also regard slipshod absence of effort as the proper characteristic of the day.

Church attendance offers a good way to begin Sunday and to enrich the day: "If he has merely worked healthily hard, and is healthily tired, it will be from every standpoint an excellent thing for him to begin his Sunday by going to church."

He may not hear a good sermon at church. But unless he is very unfortunate he will hear a sermon by a good man. . . . Besides, even if he doesn't hear a good sermon, the probabilities are that he will listen to and take part in reading some beautiful passages from the Bible. . . . Moreover, he will probably take part in singing some good hymns. He will meet and nod to, or speak to, good, quiet neighbors.

He finds a tonic in the services and the activities of the church:

Church attendance and church work of some kind mean both the cultivation of the habit of feeling some responsibility for others and the sense of braced moral strength which prevents a relaxation of one's fiber.

He believed that labor troubles would be lessened if the leaders of labor and capital worked together in the church:

Surely half of our labor troubles would disappear if a sufficient number of the leaders on both sides had worked for common ends in the same churches, Young Men's Christian Associations, or other like organizations, and approached one another's positions with an earnest desire to understand them and understanding, respect them.

He contends that Sunday must not be made an open holiday, and to use it solely for pleasure will cause one to suffer deterioration. He classifies as deluded and foolish those who loaf around the house with those who have more energy but waste it and

habitually spend the entire day in the motor or take part in some form of dress parade, or visit brightly lighted restaurants. I seriously doubt whether people such as these even achieve their purpose. I doubt whether the frank pursuit of nothing but amusement has really brought as much happiness as if it had been alloyed with and supplemented by some minimum meeting of obligation toward others. There are enough holidays for most of us which can quite properly be devoted to pure holiday making.

He urges laymen to aid in providing and safeguarding real happiness creators:

Let every layman interested in church work . . . proceed on the assumption that *innocent pleasure* which does not interfere with things even more desirable is in itself a good; that this is as true of one day of the week as of another; and that one function of the church should be the encouragement of happiness in small things as well as in large.

Continuing the objections to a Sunday of pleasure seeking he asserts that church attendance will give real recreation :

In ordinary cases, as regards most men and women, the performance of their duties to the church, to themselves, and to others, on Sunday represents merely such "toning up" of their systems as will enable them to profit more by rest and amusement during the remainder of the day.

The whole article carries irrefutable argument for the church.

"Bill" Sewall told me that Mr. Roosevelt never fished, hunted, or played games on Sunday, though he would go on long tramps. "Once because we were so far from a church that we lost track of the days he mistook Sunday for Saturday, went hunting," said Bill, "and was greatly embarrassed when he discovered it."

Mr. Roosevelt was jealous of his time and hence followed no practice that did not equip him to be of largest service to mankind. If, therefore, he received no definite and otherwise unobtainable benefits, or if those benefits could have been obtained in a better way, he would not have continued to attend church himself or have urged others to do so. When he went, however, he used the means—ritual, songs, prayer and sermon—which centuries of experience have proved necessary to make a service helpful.

He is convinced that the clergyman alone is unable to make a church thrive:

There are plenty of clergymen of all denominations who do obey this law [of service]; they render inestimable serv-

ice. Yet these men can do but little unless keen, able, zealous laymen give them aid; and this aid is beyond comparison most effective when rendered by men who are themselves active participants in the work of the church (The Ladies' Home Journal, October, 1917).

The question: Will a Christian show his genuineness by being a church member and by doing church work? is answered:

Every man who is a Christian at all should join some church organization. I advocate a man's joining in church work for the sake of showing his faith by his works. . . . Micah's insistence upon loving mercy and doing justice and walking humbly with the Lord will suffice if lived up to, and Amos and Isaiah and the Psalms, and the Gospels and Paul and James will furnish sufficient instruction for both the men who are simple enough and the men who are wise enough.

He feels confident that "saving the soul" will then solve itself:

Let the man not think overmuch of saving his own soul; that will come of itself, if he tries in good earnest to look after his neighbor, both in soul and in body—remembering always that he had better leave his neighbor alone rather than show arrogance or tactlessness in the effort to help him.

Practical service such as "visiting and comforting the widow and the fatherless and the sore stricken" is also commended.

He further admonishes: "Unless it is the poor man's church it is not a Christian church at all in any real sense." The rich man needs it, but he must

be a real brother among others. "The church in a mining or factory town or railway center must be a leading force in getting the best possible living conditions for the people." In another address he enlarges the idea of social service to the neighborhood. Unless the church concerns itself

with their chance to open a cleft upward into the life of full development, it has forfeited its right to the foremost place in the regard of men. By their fruits shall ye know them. We judge a man nowadays by his conduct rather than by his dogma.

In an address celebrating the Centennial of Presbyterian Home Missions May 20, 1902, he insists that the church must lead in meeting the new city problems:

The forces for evil, as our great cities grow, become more concentrated, more menacing to the community and if the community is to go forward and not back, they must be met and overcome by forces for good that have grown in corresponding degree. More and more in the future our churches must realize that we have a right to expect that they shall take the lead in shaping these forces for good.

This wise disciple had not been led astray, however, as so many humanity lovers have been, by expecting better social conditions alone to uplift and deliver man. He recognizes old-fashioned "conversion," the existence of a mystical spiritual power and the work of such evangelists as "Billy" Sunday and the gifted preacher:

The betterment may come in many ways. The great ex-

horter or preacher, the Billy Sunday or Phillips Brooks, the priest or clergyman or rabbi, the cardinal or bishop, or revivalist or Salvation Army commander, may, by sheer fervor and intensity, and by kindling some flame of the spirit which mystics have long known to be *real* and which *scientists now admit to be real*, rouse numbers of consciences to life and free seared souls from sin; and then the roused conscience and the freed soul will teach the bodies in which they dwell how to practice the great law of service (The Ladies' Home Journal, October, 1917).

He paid high tribute, as shown in another place, to the early pioneer circuit-rider in the West. He insisted that no community was safe or could progress without the presence and work of the church in those early days.

No Indians are civilized unless they were first Christianized. While civil service commissioner he visited the Indian reservations and expressed a high estimate of the missionary work among these "native" Americans.

I spent twice the time out here I intended to because I became interested, and traveled all over the reservations to see what was being done, especially by the missionaries. For it needed no time at all to see that the great factors in uplifting the Indian were the men who were teaching him to become a Christian citizen. When I came back I wished it had been in my power to convey my experience to those people—often well-meaning people—who speak of the inefficiency of missions. I think if they could realize a tenth part of the work not only being done, but that has been done out there, they would realize that no more practical work or more productive of fruit for civilization could be named than the work carried on by the men and women who give their lives to preaching the gospel of Christ to mankind.

It has been common to ridicule foreign missions as carried on by the churches and to freely charge that the time and money thus expended was wasted. This plea is shallowly covered by a phrase, "Charity begins at home." The civilized world is less free in making such thoughtless remarks now than before the Great War. If it had not been for Christian truths and followers in India and other Mohammedan lands, the millions of Mohammedans would have answered the call of the Turks to help the German cause. The unselfish spirit that sent us into the Philippines to lift a hopeless people, some of whom were head-hunters and cannibals, was purely missionary and would not have appeared in any but a Christian nation. And Mr. Roosevelt sturdily upheld that program. The missionary spirit fathered the idea, for example, of sending over one thousand school-teachers to the Philippines. The doctrine of the brotherhood of man will not permit us to build a fence of isolation around our nation. God discarded Israel when she failed to succor and lift the world. Cuba's helpless cry sent us into war with Spain and the Allies' plight drew us into the World War.

It was, therefore, to be expected that this student of the Bible, who had also been courageous in carrying out the Philippine policy and in urging us into the Great War should heartily support the world program for the church which is commonly called "foreign missions."

The rector of the Episcopalian (Mr. Roosevelt's) church at Oyster Bay tells us that one hot Sunday

morning a missionary bishop preached, and it was announced that the next Sunday a collection would be taken for his cause. As the choir was being dismissed Mr. Roosevelt came up and slipped a bill into the hands of the rector with the brief words, "I will not be here next Sunday but want to do my part." Continuing, the rector says:

We have a little missionary group known as Saint Hilda's which meets each week for sewing, to which Mrs. Roosevelt belongs and in which Mr. Roosevelt took great interest. It was their custom to invite members to a reception every year. During the Presidential term one of these receptions was on the Mayflower, then anchored in the harbor. It was a highly honored group to be permitted this friendship, for it was a sincere and personal relationship. Never a sorrow entered their homes but sympathy came from Sagamore Hill, and not infrequently a personal visit as well.

The President had a very high estimate of a foreign missionary. When on a visit to the White House, Dr. Iglehart told of his son going out as a missionary to Japan, the President with deep feeling, said:

Oh, I am so glad. . . . I have told you so many times that I consider the Christian ministry as the highest calling in the world. . . . As high an estimate as I have of the ministry, I consider that the climax of that calling is to go out in missionary service, as your son is doing. It takes mighty good stuff to be a missionary of the right type. . . . It takes a deal of courage to break the shell and go twelve thousand miles away, to risk an unfriendly climate, to master a foreign language, . . . to adopt strange customs, to turn aside from earthly fame and emolument and most of all, to say good-by to home and the faces of the loved ones

virtually forever. And yet your boy does not count this going as a hardship at all, but as an honor.

The President then suggested, on his own initiative, that he was going to put Uncle Sam back of the boy by writing a letter of introduction to Mr. Lloyd Griscom, the United States minister to Japan. Some time after that Dr. Iglehart told the President that the letter had given the "boy" an unusual start, since they concluded him to be a distinguished person when he could bring a letter from "so great a man," and that as a result, they gave him unusual liberties. After Dr. Iglehart had thanked him the President remarked:

You noticed that I sent the letter to Mr. Griscom as an official document and asked him as a representative of our government to stand behind your son in his mission? I did not consider that America had any relation to Japan which is higher or more far-reaching than the education, morals, and religion that the missionary carries to that country (Iglehart, pp. 296-298).

At the close of the Boxer Rebellion in 1900 China agreed to pay our government an indemnity of \$25,000,000. Dr. Arthur H. Smith, a long-time missionary in China, later suggested to Dr. Lyman Abbott that since that sum more than met our "claims" it would be a strategic and profitable thing to return one half of the money to China. He proposed, however, that China pledge to use the money to send students to America and to educate others in a Chinese institution. Dr. Abbott presented the plan to President Roosevelt, who was much interested and

made an appointment to see Dr. Smith, who presented the plan as it was later adopted by America.

Mr. Lawrence Abbott accompanied Dr. Smith on this visit to the President. Ten years afterward he attended a luncheon given at Princeton for Professor Robert McNutt McElroy, who was going out as the first American exchange professor to China. The Professor asked Mr. Abbott about the reported origin of the "returned indemnity" so that he might speak authoritatively in China. Mr. Abbott wrote Mr. Roosevelt at Oyster Bay, on January 24, who replied:

My memory agrees with yours about Dr. Arthur H. Smith. I had forgotten his name; but I know that it was through your father that I first became interested in using that indemnity for educational purposes. The idea was suggested to me as you describe it; and then I asked Root to take it up and put it in operation.

The friendship of China was insured and a chain of influence started which is rapidly building a Christian republic there. A large school was erected by the government with part of the money, and every teacher in it is a Christian. It is liberally patronized. In addition the fund enables scores of Chinese students to study in this country. And all of it came about through the vision of a foreign missionary and the President's confidence in a representative of that profession.

The Colonel, in his world trip, saw much of missions and most heartily approved them and went out of his way many times to aid in dedicating mission buildings. Concerning Africa, he said:

The great good done by missionary effort in Africa has been incalculable. The effort is made consistently to teach the natives how to live a more comfortable, useful and physically and morally cleanly life, not under white conditions, but under the conditions which he will actually have to face when he goes back to his people to live among them, and if things go well, to be in his turn an unconscious missionary for good.

He shows how Christianity saved Uganda from limitless suffering:

The figures will show this, that out of about ten millions of people, nearly seven millions were killed during the years of the Mahdi uprising. Now, that is what Christianity saved Uganda from; that is what missionary effort saved Uganda from. It saved it from sufferings of which we, in our sheltered and civilized lives, can literally form only the most imperfect idea, and I wish that the well-meaning people who laugh at or decry missionary work could realize what the missionary work has done right there in Middle Africa (The Daily News' "New Stories of Roosevelt").

While he did encourage the medical mission work he readily saw that this kind of work, if it endured, must ultimately reach and stir the soul and so he gives encouragement to believe that this will be the result as he describes a visit to Sobat, while speaking at Khartum:

I stopped a few days ago at the little mission at the Sobat. . . . From one hundred and twenty-five miles around there were patients who had come in to be attended to by the doctors in the mission. . . . I do not know a better type of missionary than the doctor who comes out here and does his work well and gives his whole heart to it. He is doing practical work of the most valuable type for civiliza-

tion. . . . If you make it evident to a man that you are sincerely concerned in bettering his body, he will be much more ready to believe that you are trying to better his soul.

The Chicago Tribune commissioned John Callan O'Laughlin to proceed up the Nile and meet Mr. Roosevelt at the first possible point after he came out of the "wilds." Mr. O'Laughlin used rare ingenuity and spared no expense in being the first one to greet him and found him at "Reuk." Soon afterward he was eating dinner with Mr. Roosevelt on his boat The Dal. Mr. O'Laughlin recounts the first things Mr. Roosevelt mentioned at this dinner:

He spoke of the various missions he had visited, of the white souls and dauntless courage of these agents of Christianity who are *martyrs* to the call of duty (O'Laughlin, *Through Europe with Roosevelt*, p. 36).

Mr. Roosevelt's high estimate of the church and her work is the calm tribute of a great and experienced man of entire sincerity. His sturdy health, masculine traits, and mental independence would preclude the church from his strong commendation if, as some so easily assert, it is merely a crutch for the weak or a subterfuge for the thoughtless. His regular patronage, high praise, and earnest advocacy underwrite the church as a vital institution.

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